



CONSTITUTIONS,  
AND CANONS  
*Ecclesiasticall.*

Treated upon by the Bishop of  
*London*, President of the Convocation for  
the Province of *Canterbury*, and the rest of  
the Bishops, and Cleargy of  
the sayd Province :

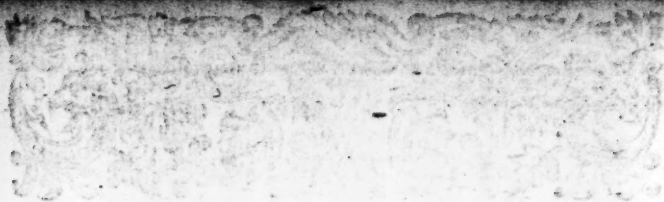
And agreed upon with the Kings Majesties Licence in  
their Synod begun at *London*, *Anno Dom.* 1603. And  
in the yeere of the raigne of our Sovereigne Lord,  
JAMES by the grace of God, King of *England*,  
*France*, and *Ireland*, the first, and of  
*Scotland*, the 37.

*And now published for the due observation of them, by his Ma-  
jesties authority under the Great Seale of England.*

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# CONSTITUTION

OF THE

UNITED STATES OF AMERICA

ARTICLE I

Section 1

All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2

The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors in that State.

Section 3

The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof, for six Years; and each Senator shall have the Qualifications requisite for Senators in that State.

Section 4

The Congress shall assemble at least once in every Year, and such Meeting shall be held on the first Monday in December, unless they shall by Law appoint a different Day.

Section 5

The Congress shall have the Power to regulate the Time, Place and Manner of holding Elections for Senators and Representatives, but the Congress shall not alter the Times, Places or Manner of holding Elections for Senators or Representatives, so as to alter the Substance and Form of the Ballot.

Section 6

The Congress shall have the Power to declare the Vote of any Elector in any State invalid, in Case of Corruption, Fraud, Bribe, or other Illegal Influence.

Section 7

The Congress shall have the Power to propose Amendments to this Constitution, which, when ratified by three fourths of the whole Number of States, shall be valid, as part of this Constitution.

Section 8

The Congress shall have the Power to lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States; but all Taxes shall be uniform across the several States.

Section 9

The Congress shall have the Power to regulate Commerce with foreign Nations, among the several States, and with the Indian Tribes.

Section 10

No State shall enter into any Treaty, Alliance, or Confederation with any foreign Nation, or State, or enter into any Agreement or Compact with any foreign Nation, or State, or enter into any Agreement or Compact with any foreign Nation, or State.



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Advowsons.

174. Advowson to be held in any case in which the Advowson is not in the hands of the Crown.  
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182. Advowson to be held in any case in which the Advowson is not in the hands of the Crown.



**J**AMES, by the grace  
of God, King of England, Scot-  
land, France, and Ireland, defen-  
der of the faith, &c. To all to whom  
these presents shall come greeting.  
Whereas our Bishops, Deanes, of  
our Cathedrall Churches, Arch-deacons, Chapters,  
and Colledges, and the other Cleargy of euery Dio-  
cesse within the Prouince of Canterbury, being  
summoned, and called by vertue of our Writ di-  
rected to the most reuerend Father in God, Iohn  
late Arch-bishop of Canterbury, and bearing  
date the 31. day of Ianuary in the first yeere of

our Raigne of England, France, and Ireland, and  
of Scotland, the 37. so have appeared before him in  
our Cathedrall Church of S. Paul in London the 20  
day of March then next ensuing, or elsewhere, as  
he should have thought it most convenient, to treat,  
consent, and conclude upon certaine difficult, and  
urgent affaires mentioned in the same Writ, Did  
thereupon at the time appointed, and within the  
Cathedrall Church of S. Paul aforesaid, assemble  
themselves, and appeare in Convocation for that  
purpose, according to our said Writ before the  
right Reverend Father in God, Richard, Bishop of  
London, duely upon a second Writ of Ours ( dated  
the 9. day of March aforesaid) authorized, appoin-  
ted, and constituted, by reason of the Arch-bishop  
of Canterbury his death, President of the said  
Convocation, to execute those things which by Ver-  
tue of our first Writ did appertaine to him the said  
Arch-bishop to have executed if he had lived: We  
for divers urgent & weighty causes, and considera-  
tions us thereunto especially moving, of our speciall  
grace, certaine knowledge, and meere motion, did  
by Vertue of our Prerogative Royall, and supreme  
Authority in causes Ecclesiasticall, give & grant by  
our severall Letters Patents under our great Seale  
of England, the one dated the 12. day of Aprill last  
past, and the other the 25. day of Iune then next  
followinge

following, full, free, and lawfull liberty, Licence,  
power, and Authority unto the sayd Bishop of  
London, President of the said Convocation, & to  
the other Bishops, Deanes, Archdeacons, Chapters  
& Colledges, and the rest of the Clergy before men-  
tioned of the said Province, That they from time to  
time during our first Parliament now prorogued,  
might conferre, treat, debate, consider, consult, and  
agree of, & upon such Canons, Orders, Ordinances,  
and Constitutions, as they should thinke necessary,  
fit, and convenient for the honour, and service of Al-  
mighty God, the good, and quiet of the Church, and  
the better governement thereof to be from time to  
time obserued, performed, fulfilled, and kept, as well  
by the Arch-Bishops of Canterbury, the Bishops,  
and their Successors, and the rest of the whole  
Clergy of the sayde Province of Canterbury in  
their severall callings, Offices, Functions, Ministe-  
ries, Degrees, and administrations, as also by all,  
and every Deane of the Arches, and other Iudges  
of the said Arch bishops Courts, Guardians of Spiri-  
tualities, Chancellours, Deanes, and Chapters, Arch-  
deacons, Commissaries, Officials, Registers and all  
and every other Ecclesiasticall Officers; and their  
inferiour Ministers whatsoever of the same Pro-  
vince of Canterbury in their & every of their di-  
stinct Courts, & in the order & maner of their, and  
every

every of their proceedings, and by all other persons  
within this Realme, as farre as lawfully being  
members of the Church, it may concerne them, as in  
our said Letters Patents amongst other causes  
more at large doth appeare. For asmuch as the said  
Bishop of London, President of the said Convoca-  
tion, and others the said Bishops, Deanes, Arch-dea-  
cons, Chapters, and Colledges, with the rest of the  
Cleargy having met together at the time, and place  
before mentioned, & then, & there, by vertue of our  
said authority granted unto them, treated of, con-  
cluded, and agreed upon certaine Canons, Orders,  
Ordinances, and Constitutions, to the end, and pur-  
pose by Vs limited, and prescribed unto them, and  
have thereupon offered, and presented the same unto  
Vs, most humbly desiring Vs to giue our Royall as-  
sent unto their said Canons, Orders, Ordinances,  
and Constitutions, according to the forme of a cer-  
taine Statute or Act of Parliament made in that  
behalfe in the xxv. yeere of the Reigne of King  
HENRY the eighth, and by our said Prerogative  
Royall, & supreme Authority in causes Ecclesiasti-  
call, to ratifie by our Letters Patens under our great  
Seale of England, and to confirme the same the  
Title, and Tenour of them being word for word as  
ensueth.

Constitutions



Constitutions, and Canons Ecclesiasticall, treated by the Bishop of London, President of the Convocation for the Province of Canterbury, and the rest of the Bishops, and Cleargy of the sayd Province : and agreed upon with the Kings Majesties licence in their Synod begun at LONDON, Anno Dom. 1603.

*In the yeere of the raigne of our Sovereigne Lord JAMES by the grace of God, King of England, France, and Ireland, the first, and of Scotland, the 37.*

Of the Church of ENGLAND.

I.

*The Kings supremacy over the Church of England in causes Ecclesiasticall, to be maintained.*



S our duty to the Kings most Excellent Majesty requireth, we first decree, and ordaine, That the Archbishop of Canterbury, (from time to time) all Bishops of this Province, or Deanes, Archdeacons, Vicars, & all other Ecclesiasticall persons, (shall faithfully keepe, and obserue, and (as much as in them lyeth) shall cause to be observed, and kept of others, all, and singular Lawes, and Statutes made for the restoring to the Crowne of this Kingdome, the ancient Iurisdiction over the State Ecclesiasticall, and abo-

C

lishing

## Constitutions, and

lishing of all forraigne power repugnant to the same, Furthermore, all Ecclesiasticall persons having cure of soules, and all other Preachers, and Readers of Divinity Lectures, shall to the uttermost of their wit, knowledge, and learning, purely, and sincerely (without any colour or dissimulation) teach, manifest, open, and declare foure times every yeere (at the least) in their Sermons, and other Collations, and Lectures, That all usurped, and forraigne power, (forasmuch as the same hath no establishment nor ground by the Law of God) is for most just causes taken away, and abolished: and that therefore no manner of obedience, and subjection with. in his Majesties Realmes, and Dominions, is due unto any such forraigne power: but that the Kings power within his Realmes of *England, Scotland, and Ireland,* and other his Dominions, and Countries, as the highest power under God, to whom all men as well Inhabitants as borne within the same, doe by Gods Lawes owe most loyalty, and obedience, afore, and above all other Power, and Potentates in the earth.

### II.

#### *Impugners of the Kings Supremacy censured.*

**W**Hosoever shall hereafter affirme, that the Kings Majesty hath not the same authority in causes Ecclesiasticall, that the godly Kings had among the Jewes, and Christian Emperours in the Primitive Church, or impeach in any part his Regall Supremacy in the sayd causes restored to the Crowne, and by the Lawes of this Realme therein established, let him be excommunicated *ipso facto*, and not restored but onely by the Arch bishop after his repentance, and

and publique revocation of those his wicked errors.

III.

*The Church of England a true, and Apostolicall Church.*

**VV** Hosoever shall hereafter affirme, that the Church of *England* by Law established under the Kings Majesty, is not a true, and Apostolicall Church, teaching, and maintayning the doctrine of the Apostles, let him be excommunicated *ipso facto*, and not restored, but onely by the Arch-bishop after his repentance, and publique revocation of this his wicked error.

IV.

*Impugners of the publique worship of God established in the Church of England censured.*

**VV** Hosoever shall heareafter affirme, that the forme of Gods worship in the Church of *England*, established by the Law, and contained in the Booke of Common Prayer, and administration of Sacraments is a corrupt, superstitious, or unlawfull worship of God, or containeth any thing in it that is repugnant to the Scriptures: let him be excommunicated *ipso facto*, and not restored but by the Bishop of the place, or Arch bishop, after his repentance, and publique revocation of such his wicked errors.

V.

*Impugners of the Articles of Religion, established in the Church of England censured.*

**VV** Hosoever shall hereafter affirme, that any of the nine, and thirty Articles agreed upon by the Arch bishops, and Bishops of both Provinces, and the whole Cleargy in the Convocation holden at *LONDON*, in the yeere of our Lord God,

one thousand five hundred sixty two, for the avoyding of diversities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious or erronious, or such as he may not with a good conscience subscribe unto: let him be excommunicated *ipso facto*, and not restored, but onely by the Arch bishop, after his repentance, and publique revocation of such his wicked errors.

VI.

*Impugners of the Rites, and Ceremonies established in the Church of England censured.*

**VV**Hosoever shall hereafter affirme, that the Rites and Ceremonies of the Church of England by Law established, are wicked, Antichristian, or superstitious, or such as being commanded by lawfull authority, men who are zealously, and godly affected, may not with any good conscience approve them, use them, or as occasion requireth subscribe unto them, let him be excommunicated *ipso facto*, and not restored, vntill he repent, and publicly revoke such his wicked errors.

VII.

*Impugners of the government of the Church of England by Archbishops, Bishops, &c. censured.*

**VV**Hosoever shall hereafter affirme, that the government of the Church of England under his Majesty by Archbishops, Bishops, Deanes, Archdeacons, and the rest that beare Office in the same, is Antichristian or repugnant to the Word of God: let him be excommunicated *ipso facto*, and  
so

## Canons Ecclesiasticall.

so continue, untill he repent, and publique revoke such his wicked errors.

### VIII.

*Impugners of the forme of consecrating, and ordering Archbishops, Bishops, &c. in the Church of England censured.*

**VV**Hosoever shall hereafter affirme or teach, that the forme, and manner of making, and consecrating Bishops, Priests, or Deacons, containeth any thing in it, that is repugnant to the Word of God, or that they who are made Bishops, Priests, or Deacons, in that forme, are not lawfully made, nor ought to be accounted eyther by themselves or by others to be truly eyther Bishops, Priests, or Deacons, untill they have some other calling to those divine Offices, let him be excommunicated *ipso facto*; not to be restored untill he repent and publicquely revoke such his wicked errors.

### IX.

*Authors of schismes in the Church of England censured.*

**VV**Hosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles rules in the Church of *England*, and combine themselves together in a new brotherhood, accounting the Christians who are conformable to the Doctrine, Government, Rites, and Ceremonies of the Church of *England*, to be prophane, and unmeet for them to joyne within Christian profession: let them be excommunicated *ipso facto*, and not restored; but by the Arch bishop, after their repentance, and publique revocation of such their wicked errors.

X.

*Maintainers of Schismatickes in the Church of England censured.*

**W**Hosoever shall hereafter affirme, That such Ministers as refuse to subscribe to the forme, and manner of Gods worship in the Church of England prescribed in the Communion Booke, and their adherents, may truly take unto them the names of another Church not established by Law, and dare presume to publish it, that this their pretended Church hath of long time groaned under the burden of certaine grievances imposed upon the members thereof before mentioned by the Church of England, and the Orders, and Constitutions therein by Law established: let them be excommunicated, and not restored, untill they repent, and publicly revoke such their wicked errors.

XI.

*Maintainers of Conventicles, censured.*

**W**Hosoever shall hereafter affirme or maintaine, That there are within this Realme, other meetings, assemblies, or Congregations of the Kings borne Subjects, then such as by the Lawes of this Land are held, and allowed, which may rightly challenge to themselves the name of true, and lawfull Churches: let him be excommunicated, and not restored but by the Archbishop, after his repentance, and publique revocation of such his wicked errors.

*Maintainers*

# Canons Ecclesiasticall.

## XII.

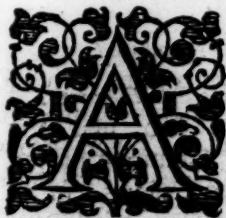
*Maintainers of constitutions made in conventicles, censured.*

**VV** Hosoever shall hereafter affirme, that it is lawfull for any sort of Ministers, and Lay persons or eyther of them to joyne together, and make Rules, Orders or Constitutions in causes Ecclesiasticall without the Kings authority, and shall submit themselves to be ruled, and governed by them: let them be excommunicated *ipso facto*, and not be restored untill they repent, and publicly revoke those their wicked, and Anabaptisticall errors.

## Of Divine Service, and Administration of the Sacraments.

### XIII.

*Due celebration of Sundaies, and Holydaies.*



**A**LL manner of persons within the Church of *England*, shall from henceforth celebrate, and keepe the Lords day, commonly called Sunday, and other Holydaies according to Gods holy will, and pleasure, and the Orders of the Church of *England* prescribed in that behalfe, that is, in hearing the **V**Word of God read, and taught, in private, and publique prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasure hath bin, in oftentimes receiving the Communion of the Body, and Blood of Christ, in visiting of the poore, and sicke, using all good, and sober conversation.

*The*

# Constitutions, and

## XIIII.

*The prescript forme of Divine Service to be used on Sundayes, and Holy-daies.*

**T**He Common Prayer shall be sayd or sung distinctly, and reverently upon such dayes as are appoynted to be kept holy by the booke of Common Prayer, and their Eves, and at convenient, and usuall times of those daies, and in such place of every Church as the Bishop of the Diocese, or Ecclesiasticall Ordinary of the place shall thinke meete for the largenesse or straightnesse of the same, so as the people may be most edified. All Ministers likewise shall obserue the Orders, Rites, and Ceremonies prescribed in the Booke of Common prayer, as well in reading the holy Scriptures, and saying of prayers, as in administration of the Sacraments, without eyther diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or forme thereof.

## XV.

*The Lettany to be read on wednesdaies, and Fridayes.*

**T**He Letany shall be sayd or sung when, and as it is set downe in the Booke of Common prayer, by the Parsons, Vicars, Ministers, or Curates, in all Cathedrall, Collegiat, Parish Churches, and Chapels, in some convenient place, according to the discretion of the Bishop of the Diocese, or Ecclesiasticall Ordinary of the place. And that we may speake more particularly; upon Wednesdayes, and Fridaies weekly, though they be not Holy-dayes, the Minister at the accustomed houres of Service, shall resort to the Church, and Chappell, and war-  
ning

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ning being given to the people by tolling of a Bell shall say the Letany prescribed in the Booke of Common prayer: whereunto we wish every Householder dwelling within halfe a mile of the Church, to come or send one at the least of his household fit to joyne with the Minister in prayers: every one of all orders according to the Apollon Rule.

**XV** In which Canon is contained the following: *Colledges to use the prescript forms of Divine Services*

**I**N the whole Divine Service, and administration of the holy Communion, in all Colledges, and Halls in both Universities, the Orders, Fomes, and Ceremonies shall be duely observed, as they are set downe, and prescribed in the Booke of Common prayer, without any omission or alteration.

**XVII** *Students in Colledges to wear Surplesse in time of Divine Service*

**A**ll Masters, and Fellowes of Colledges or Halls, and all the Schollers, and Students in eyther of the Universities, shall in their Churches, and Chappels upon all Sundayes, Holydaies, and their Eves, in the time of Divine Service wear Surplesse, according to the order of the Church of England: and such as are Graduates shall agreeably weare with their Surplesse, such Hoods as doe severally appertaine to their degrees, bachelors wholly completely, and wholly completely, either man or woman, or child, of what calling soe, be otherwise such times used in the Church, then in quiet attendance to hear, make, and

XVIII.

*Reverence, and attention to be used within the Church in time of Divine Service.*

**I**N the time of Divine Service, and of every part thereof, all due reverence is to be used: For it is according to the Apostles Rule, *Let all things be done decently, and according to Order.* Answerable to which Decency, and Order, We judge these our directions following: No man shall cover his head in the Church or Chappell in time of Divine Service, except he have some infirmity, In which case let him weare a Night-cap or Coife. All manner of persons then present shall reverently kneele upon their knees, when the generall Confession, Letany, and other prayers are read, and shall stand up at the saying of the Beliefe, according to the Rules in that behalfe prescribed in the Booke of Common Prayer. And likewise when in time of Divine Service the Lord Iesus shall be mentioned, due, and lowly reverence shall be done by all persons present, as hath beene accustomed: testifying by these outward Ceremonies, and gestures, their inward humiliry, Christian resolution, and due acknowledgment that the Lord Iesus Christ, the true, and eternall Sonne of GOD, is the onely Saviour of the world, in whom alone all the Mercies, Graces, and promises of GOD to mankind for this life, and the life to come are fully, and wholly comprised. None, eyther man, or woman, or child, of what calling soever, shall be otherwise at such times busied in the Church, then in quiet attendance to heare, marke, and

and understand that which is read, preached, or ministered, Saying in their due place, and audably with the Minister, the Confession, the Lords Prayer, and the Creed, and making such other answers to the publique Prayers, as are appoynted in the booke of Common Prayer: neyther shall they disturbe the Service or sermon by walking, or talking, or any other way, nor depart out of the Church during the time of Service, and Sermon, without some urgent or reasonable cause.

XIX.

*Loysters not to be suffered neere the Church in time of Divine Service.*

**T**He Church-wardens or Quest-men, and their assistance, shall not suffer any idle persons to abide eyther in Church-yard or Church-porch, during the time of Divine Service or Preaching: but shall cause them eyther to come in, or to depart.

XX.

*Bread, and wine to be provided against every Communion.*

**T**He Church-wardens of every Parish against the time of every Communion, shall at the charge of the Parish, with the advice, and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good, and wholesome Wine, for the number of Communicants that shall from time to time receive there, which Wine we require to be brought to the Communion Table in a cleane, and sweet standing Pot, or Stoope of Pewter, if not of purer mettall.

XXII.

*The Communion to be thrice a yeere received.*  
**I**N every Parish Church, and Chappell where Sacra-  
 ments are to be administered within this Realme,  
 the holy Communion shall be ministered by the Par-  
 son, Vicar, or Minister, so often, and at such times as e-  
 very Parishioner may communicate at the least thrice  
 in the yeeie, the first of the feasts of Easter to be one,  
 according as they are appointed by the Booke of  
 Common Prayer, Provided, that every Minister, as  
 often as he administreth the Communion, shall first  
 receive the Sacrament himselfe. Furthermore, no  
 Bread or Wine newly brought shall be used: but first  
 the words of Institution shall be rehearsed when the  
 sayd Bread, and Wine be present upon the Commu-  
 nion Table. Likewise the Minister shall deliver both  
 the Bread, and the Wine to every Communicant se-  
 verally.

## XXII.

*Warning to be given before hand for the Communion.*

**W**HEREAS every Lay person is bound to receive  
 the holy Communion thrice every yeere,  
 and many notwithstanding doe not receive the Sacra-  
 ment once in a yeere: We doe requite every Minister  
 to give warning to his Parishioners publicly in the  
 Church at Morning prayer the Sunday before every  
 time of his administering that holy Sacrament, for their  
 better preparation of themselves: Which sayd war-  
 ning, We enioyne the sayd Parishioners to accept, and  
 obey, under the penalty, and danger of the Law.

*Students*

XXIII.

*Students in Colledges to receive the Communion foure times a yeere.*  
**I**N all Colledges and Halls within both the Vniuersities, the Masters and Fellowes, such especially as have any Pupils, shall be carefull, that all their sayd Pupils, and the rest as remaining amongst them, be well brought up, and thorowly instructed in poynts of Religion, and that they doe diligently frequent publique Service, and Sermons, and receive the holy Communion: which we ordaine to be administred in all such Colledges, and Halls the first or second Sundayes of every moneth, requiring all the sayd Masters, Fellowes, and Schollers, and all the rest of the Students, Officers, and all other the servants there so to be ordered, that every one of them shall communicate foure times in the yeete at the least, kneeling reverently, and decently, upon their knees according to the order of the Communion booke prescribed in that behalfe.

XXIIII.

*Copes to be worn in Cathedrall Churches, by those that administer the Communion.*

**I**N Cathedrall, and Collegiate Churches, the holy Communion shall be administred upon principall Feast dayes, sometimes by the Bishop, if he be present, and sometimes by the Deane: and at sometimes by a Canon or Prebendary, the principall Minister using a decent Cope, and being assisted with the Gospeller, and Epistler agreeably according to the Advertisment published Anno 7. Eliza: the sayd Communion to be administred at such times and

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with such limitation, as is specified in the Booke of Common Prayer. Provided, that no such limitation by any construction shall be allowed of, but that all Deanes, Wardens, Masters, or heads of Cathedrall, and Collegiate Churches, Prebendaries, Canons, Vicars, Peticanons, Singing-men, and all others of the Foundation, shall receive the Communion foure times yeerely at the least.

### XXV.

*Surpleses, and Hoods to be worne in Cathedrall Churches when there is no Communion.*

**I**N the time of Divine service, and Prayers in all Cathedrall, and Collegiate Churches, when there is no Communion, it shall be sufficient to weare Surpleses: saving that all Deanes, Masters, and Heads of Collegiate Churches, Canons, and Prebendaries being Graduates, shall dayly at the times both of prayer, and preaching, weare with their Surpleses, such Hoods as are agreeable to their degrees.

### XXVI.

*Notorious offenders not to be admitted to the Communion.*

**N**O Minister shall in any wise admitte to the receiving of the holy Communion, any of his Cure or Flocke which be openly knowne to live in sinne notorious, without Repentance. Nor any who have maliciously, and openly contended with their neighbours, untill they shall be reconciled: Nor any Church-wardens or Side-men, who having taken their oathes to present to their Ordinaries all such publique offences as they are particularly charged to

to enquire of in their severall Parishes shall, (notwithstanding their sayd oathes, and that their saythfull discharging of them, is the chiefe meanes whereby publike sinne, and offences may be reformed, and punished) wittingly, and willingly, desperately, and irreligiously incurre the horrible crime of Perjury, eyther in neglecting or in refusing to present such of the sayd enormities, and publique offences, as they know themselves to be committed in their sayd Parishes, or are notoriously offensive to the Congregation there: although they be urged by some of their neighbours or by their Minister, or by their Ordinary himselfe, to discharge their consciences by presenting of them, and not to incurre so desperately the sayd horrible sinne of perjury.

XXVII.

*Schismatickes not to be admitted to the Communion.*

**N**O Minister, when he celebrateth the Communion, shall wittingly administer the same to any but to such as kneele, under paine of suspension, nor under the like paine to any that refuse to be present at publique Prayers, according to the Orders of the Church of England, nor to any that are common, and notorious depravers of the Booke of Common Prayer, and administration of the Sacraments, and of the Orders, Rites, and Ceremonies therein prescribed, or of any thing that is contayned in any of the Articles agreed upon in the Convocation 1562. or of any thing contayned in the Booke of ordering Priest, and Bishops, or to any that have spoken against, and depraved his Majesties Sovereigne

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regie Authority in Ecclesiasticall: Except every such person shall first acknowledge to the Minister before the Church-wardens, his Repentance for the same, and promise by word (if he cannot write) that he will doe so no more: and (except if he can write) he shall first doe the same under his handwriting, to be delivered to the Minister, and by him sent to the Bishop of the Diocese, or Ordinary of the place: Provided that every Minister so repelling any (as is specified eyther in this or the next precedent Constitution) shall upon complaint, or being required by the Ordinary, signifie the cause thereof unto him; and therein obey his order, and direction.

### XXVIII.

*Strangers are not to be admitted to the Communion.*

**T**He Church-wardens, or Quest-men, and their Assistants, shall marke as well as the Minister, whether all, and every of the Parishioners, come so often every yeere to the holy Communion as the Lawes, and our Constitutions doe require: And whether any strangers come often, and commonly from other Parishes to their Church, and shall shew their Minister of them, lest perhaps they be admitted to the Lords Table amongst others: which they shall forbid, and remit such home to their owne Parish Churches, and Ministers there to receive the Communion with the rest of their owne neighbours.

### XXIX.

*Fathers, not to be Godfathers in Baptisme, nor children nor Communicants.*

**N**O Parent shall be urged to be present, nor be admitted to answer as Godfather for his

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his owne childe: nor any God-father or God-mother shall be suffered to make any other answer, or speech, then by the Booke of Common prayer is prescribed in that behalfe. Neyther shall any person be admitted God-father or God-mother to any child at christning or confirmation, before the sayd person so undertaking hath received the holy Communion.

### XXX.

*The lawfull use of the crosse in Baptisme explained.*

**V**Ee are sorry that his Majesties most Princely care, and paines taken in the conference at Hampton Court, amongst many other poynts, touching this one of the crosse in Baptisme, hath taken no better effect with many; but that still the use of it in Baptisme is so greatly stucke at, and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple as might any way trouble the consciences of them who are indeed rightly religious, following the royall steps of our most worthy King, because he therein followeth the Rules of the Scriptures, and the practice of the *Primitive Church*: we doe commend to all the true members of the Church of England, these our directions, and observations ensuing.

First, it is to be observed, that although the *Jews*, and *Ethnickes* derided both the Apostles, and the rest of the Christians for preaching, and believing in him who was crucified upon the crosse: yet all, both Apostles, and Christians were so farre from being discouraged from their profession by the ignominy of the crosse, as they rather rejoyced, and triumphed in it.

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Yea,

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Yea, the Holy Ghost by the mouthes of the Apostles did honour the name of the crosse (being hatefull among the *Jews*) so farre, that under it He comprehended not onely Christ crucified, but the force, effect, and merits of his Death, and Passion, with all the comforts, fruits, and promises which we receive or expect thereby.

Secondly, the honour, and dignity of the Name of the crosse, begat a reverend estimation even in the Apostles times (for ought that is knowne to the contrary) of the signe of the crosse: which the Christians shortly after used in all their actions; thereby making an outward shew, and profession even to the astonishment of the *Jews*, that they were not ashamed to acknowledge him for their Lord, and Saviour, who dyed for them upon the crosse. And this signe they did not onely use themselves with a kinde of glory, when they met with any *Jews*, but signed therewith their children when they were christened, to dedicate them by that badge to his service, whose benefits bestowed upon them in Baptisme, the name of the crosse did represent. And this use of the signe of the crosse in Baptisme was held in the *Primitive Church*, as well by the Greekes as the Latines, with one consent, and great applause. At what time, if any had opposed themselves against it, they would certainly have beene censured as enemies of the name of the crosse, and consequently of Christs merits, the signe whereof they could no better endure. This continuall, and generall use of the signe of the crosse, is evident by many testimonies of the ancient Fathers.

Thirdly,

Thirdly, it must be confessed, that in processe of time, the signe of the crosse was greatly abused in the Church of *Rome*, especially after that corruption of Popery had once possessed in. But the abuse of a thing doth not take away the lawfull use of it. Nay, so farre was it from the purpose of the Church of *England*, to forsake, and reject the Churches of *Italy*, *France*, *Spain*, *Germany*, or any such like Churches, in all things which they held, and practised, that as the Apology of the Church of *England* confesseth, it doth with reverence retayne those ceremonies which doe neither endamage the Church of *G O D*, nor offend the minds of sober men: and onely departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolicall Churches which were their first founders. In which respect, amongst some other very ancient ceremonies, the signe of the crosse in Baptisme hath beene retained in this Church, both by the judgment, and practice of those reverend Fathers, and great Divines, in the dayes of King *Edward* the first, of whom some constantly suffered for the profession of the truth: and others being exiled in the time of Queene *Mary*, did after their returne, in the beginning of the Reigne of our late dread Sovereigne, continually defend, and use the same. This resolution, and practice of our Church hath beene allowed, and approved by the censure upon the Communion Booke in King *Edward* the first his dayes, and by the harmony of confession of latter yeeres: because indeed, the use of this signe in Baptisme, was ever accompanied heere with such

sufficient cautions, and exceptions against all Popish superstition, and error, as in the like cases are eyther fit or convenient.

First, the Church of England since the abolishing of Popery hath ever held, and taught, and so doth hold, and teach still, that the signe of the crosse used in Baptisme, is no part of the substance of that Sacrament: For when the Minister dipping the Infant in Water, or laying Water upon the face of it (as the manner also is) hath pronounced these words, *I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost,* the Infant is fully, and perfectly baptized. So as the signe of the crosse being afterwards used, doth neyther adde any thing to the vertue or perfection of Baptisme, nor being omitted, doth detract any thing from the effect, and substance of it.

Secondly, it is apparant in the Communion Booke, that the Infant baptized is by vertue of Baptisme, before it be signed with the signe of the crosse, received into the congregation of Christs flocke as a perfect member thereof, and not by any power ascribed unto the signe of the crosse. So that the very remembrance of the crosse; which is very precious to all them that rightly believe in *Iesu Christ*, and in the other respects mentioned, the Church of England hath retained still the signe of it in Baptisme following therein the Primitive, and Apostolicall Churches, and accounting it a lawfull outward ceremony, and honourable badge, whereby the Infant is dedicated to the service of him that died upon the crosse, as by the words used in the Booke of Common prayer, it may appeare.

Lastly,

Lastly, the use of the signe of the crosse in Baptisme, being thus purged from all Popish superstition, and error, and reduced in the Church of England, to the primary Institution of it, upon those true Rules of Doctrine concerning things indifferent, which are consonant to the Word of God, and the judgments of all the ancient Fathers: We hold the part of every private man, both Minister, and other reverently to attaine the true course of it prescribed by publique Authority, considering that things of themselves indifferent, doe in some sort alter their natures, when they are cyther commanded or forbidden by a lawfull Magistrate: and may not be omitted at every mans pleasure contrary to the Law, when they be commanded, nor used when they are prohibited.

## Ministers their Ordination, Function, and Charge.

### XXXI.

*Four solempne times appoynted for the making of Ministers.*

**I**nasmuch as the ancient Fathers of the Church led by example of the Apostles, appoynted Prayers, and Fasts to be used at the solempne ording of Ministers, and to that purpose allotted certaine times, in which onely sacred Orders might be given or conferred: We following their holy, and Religious example, doe constitute, and decree, That no Deacons or Ministers be ordayned, and made, but

only upon the Sundayes immediately following  
*Ieiunia quatuor temporum*, commonly called Ember  
 weekes, appointed in ancient time for Prayer, and Fa-  
 sting ( purposely for this cause at their first Instituti-  
 tion ) and so continued at this day in the Church of  
 England: and that this be done in the Cathedrall or  
 Parish Church where the Bishop resideth, and in the  
 time of Divine Service, in the presence not onely of  
 the Archdeacon, but of the Deane, and two Prebenda-  
 ries at the least, or ( if they shall happen by any law-  
 full cause to be let or hindred in the presence of foure  
 other grave Parsons being masters of Arts at the least,  
 and allowed for publique Preachers.

### XXXII.

*None to be made Deacon, and Minister both in one day.*

**T**He Office of a Deacon being a step or degree  
 to the Ministry, according to the judgment  
 of the ancient Fathers, and the practice of the *Pri-  
 mitive Church*: We doe ordaine, and appoynt, that  
 hereafter no Bishop shall make any person of what  
 qualities or gifts soever, a Deacon, and a Minister  
 both together upon one day: but that the order  
 in that behalfe prescribed in the booke of making,  
 and consecrating Bishops, Priests, and Deacons,  
 be strictly observed. Not that alwayes every  
 Deacon should be kept from the Ministry for a  
 whole yeere, when the Bishop shall finde good cause  
 to the contrary: but that there being now foure  
 times appoynted in every yeere for the ordination of  
 Deacons, and Ministers, there may ever be some  
 time of triall of their behaviour in the office of Dea-  
 con,

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con, before they be admitted to the order of Priest-  
hood,

**XXXIII.**

*The titles of such as are to be made Ministers.*

**I**T hath beene long since provided by many decrees  
of Ancient Fathers, That none should be admitted  
eyther Deacon or Priest, who had not first some cer-  
taine place where he might use his Function. Accord-  
ing to which examples we doe ordaine, that hence-  
forth no person shall be admitted into sacred Orders,  
except he shall at that time exhibit to the Bishop of  
whom he desireth Imposition of hands, a presentation  
of himselfe to some Ecclesiasticall preferment then  
voyd in that Diocesse, or shall bring to the sayd Bi-  
shop a true, and undoubted certificate, that eyther he  
is provided of some Church within the sayd Diocesse,  
where he may attend the cure of soules, or of some Mi-  
nisters place vacant, eyther in the Cathedrall Church  
of that Diocesse, or in some other Collegiat Church  
therein also situate, where he may execute his Mini-  
stery: or that he is a Fellow, or in tight as a Fellow, or  
to be a Conduſt or Chapleyne in some Colledge in  
*Cambridge*, or *Oxford*: except he be a Master of Arts  
of five yceres standing, that liveth of his owne charge  
in eyther of the Vniuersities: or except by the Bishop  
himselfe, that doth ordayne him Minister, to be short-  
ly after to be admitted eyther to some Benefice or  
Curate ship then voyd. And if any Bishop shall admit  
any person into the Ministry that hath none of these  
titles as is aforesayd, then he shall keepe, and main-  
taine him with all things necessary, till he doe pre-  
ferre

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ferre him to some Ecclesiasticall living. And if the said Bishop shall refuse so to doe, he shall be suspended by the Archbishop, being assisted with another Bishop, from giving of Orders by the space of a yeere.

*XXXIII. The quality of such as are to be made Ministers.*

**N**O Bishop shall henceforth admit any person into sacred Orders, which is not of his owne Diocesse, except he be eyther of one of the Vniuersities of this Realme, or except he shall bring letters Dimissory (so termed) from the Bishop of whose Diocesse he is, and desiring to be a Deacon, is three, and twenty yeeres old, and to be a Priest foure, and twenty yeeres compleate, and hath taken some degree in Schoole in eyther of the sayd Vniuersities, or at the least, except he be able to yeeld an account of his faith in Latin according to the Articles of Religion approved in the Synode of the Bishops, and Cleargy of this Realme 1562. and to confirme the same by sufficient testimonies out of the holy Scriptures; and except moreover, he shall then exhibit letters Testimoniall of his good life, and conversation under the Seale of some Colledge in Cambridge or Oxford, where before he remained, or of three or foure grave Ministers together with the subscription, and testimony of other credible persons, who have knowne his life, and behaviour by the space of three yeeres next before.

*XXXV. The examination of such as are to be made Ministers.*

**T**He Bishop, before he admit any person to holy Orders, shall diligently examine him in the presence

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sence of those Ministers that shall assist him at the Imposition of hands. And if the sayd Bishop have any lawfull impediment, he shall cause the sayd Ministers carefully to examine every such person so to be ordered. Provided that they who shall assist the Bishop in examining, and laying on of hands, shall be of his Cathedrall Church, if they may conveniently be had, or other sufficient Preachers of the same Diocesse, to the number of three at the least. And if any Bishop or Suffragan shall admit any to sacred Orders who is not so qualified, and examined as before we have ordayned: the Archbishop of this Province having notice thereof, and being assisted therein by one Bishop, shall suspend the sayd Bishop, or Suffragan so offending, from making eyther Deacons or Priests for the space of two yeeres.

### XXXVII.

*Subscription required of such as are to be made Ministers.*

**N**O person shall hereafter be received into the Ministry, nor eyther by Institution or Collation admitted to any Ecclesiasticall living nor suffered to Preach, to Catechize, or to be a Lecturer, or Reader of Divinity in eyther Vniversities, or in any Cathedrall or Collegiat Church, City or Market Towne, Parish Church, Chappell, or in any other place within this Realme, except he be licenced eyther by the Archbishop, or by the Bishop of the Diocesse, (where he is to be placed) under their hands, and Seales, or by one of the two Vniversities under their Seale likewise, and except he shall first sub-

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scribe

## Constitutions, and

scribe to these three Articles following, in such manner, and sort as we have here appoynted.

1. That the Kings Majesty under God, is the onely supreme Governour of this Realme, and of all other his Highnesse Dominions, and Countreys, as well in all spirituall or Ecclesiasticall things or causes, as Temporall : and that no forraigne Prince, Person, Prelate, State, or Potentate, have or ought to have any Iurisdiction, Power, Superiority, Preeminence, or Authority Ecclesiasticall or Spirituall, within his Majesties sayd Realmes, Dominions, and Countreys.

2. That the Booke of Common Prayer, and of ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully be used, and that he himselfe will use the forme in the sayd booke prescribed in publique Prayer, and Administration of the Sacraments, and none other.

3. That he alloweth the booke of Articles of Religion agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Cleargy in the Convocation holden at *London* in the yeere of our Lord God, one thousand five hundred sixty, and two : and that he acknowledgeth all, and every the Articles therein contained, being in number nine, and thirty, besides the ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall for the avoyding of all ambiguities subscribe in this order, and forme of words, setting downe both his Christen, and surname, *viz.* *I N. N. doe willingly*

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willingly, and ex animo, subscribe to these three Articles above mentioned, and to all things that are contained in them. And if any Bishop shall ordayne, admit, or license any as is aforesayd, except he first have subscribed in manner, and forme as here we have appoynted, he shall be suspended for giving of Orders, and Licences to preach for the space of twelue moneths. But if eyther of the Vniuersities shall offend therein, we leave them to the danger of the Law, and his Majesties censure.

### XXXVI I.

#### *Subscription before the Diocesan.*

**N**One licenced, as is aforesayd, to preach, reade, Lecture, or Catechize, comming to reside in any Diocesse, shall be permitted there to Preach, Reade, Lecture, Catechize, or minister the Sacraments, or to execute any other Ecclesiasticall Function (by what authority soever he be thereunto admitted) unlesse he first consent, and subscribe to the three Articles before mentioned, in the presence of the Bishop of the Diocesse wherein he is to Preach, Read, Lecture, Catechize, or administer the Sacraments, as aforesayd.

### XXXV I I I.

#### *Revolters after Subscription censured.*

**I**F any Minister, after he hath once subscribed to the sayd three Articles, shall omit to use the forme of Prayer, or any of the Orders or Ceremonies prescribed in the Communion booke, let him be

suspended: and if after a moneth he doe not reforme, and submit himselfe, let him be excommunicated: and then if he shall not submit himselfe within the space of another moneth, let him be deposed from the Ministry.

XXXIX.

*Cautions for Institution of Ministers into Benefices.*

**N**O Bishop shall Institute any to a Benefice, who hath beene ordayned by any other Bishop, except he first shew unto him his Letters of Orders, and bring him a sufficient testimony of his former good life, and behaviour, and if the Bishop shall require it: and lastly shall appeare upon the due examination, to be worthy of his Ministry.

XL.

*An oath against Symony at Institution into Benefices.*

**T**O avoyde the detestable sinne of Symony, be-  
cause bying, and selling of spirituall, and Eccle-  
siasticall Functions, Offices, Promotions, Dignities,  
and Livings is execrable before GOD, therefore the  
Archbishop, and all, and every Bishop or Bishops,  
or any other person or persons, having authority  
to Admit, Institute, Collate, Install, or to confirme  
the Election of any Archbishop, Bishop, or other  
person or persons to any Spirituall or Ecclesiasticall  
Function, Dignity, Promotion, Title, Office, Iuris-  
diction, Place, or Benefice with Cure or without  
Cure, or to any Ecclesiasticall living whatsoever,  
shall before every such Admission, Institution, Col-  
lation, Installation or Confirmation of Election,  
respectively

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respectively minister to every person hereafter to be Admitted, Instituted, Collated, Installed, or confirmed in or to any Arch-bishopricke, Bishopricke, or other Spirituall or Ecclesiasticall Function, Dignity, Promotion, Title, Office, Iurisdiction, Place, or Benefice with Cure or without Cure; or in any Ecclesiasticall living whatsoever, this Oath in manner, and forme following, the same to be taken by every one whom it concerneth in his owne person, and not by a Proctor: *I N. N. doe sweare, that I have made no Symoniacall payment, contract or promise, directly or indirectly, by my selfe or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for concerning the procuring, and obtaining of this Ecclesiasticall Dignity, Place, Preferment, Office, or Living, (respectively, and particularly naming the same whereunto he is to be Admitted, Instituted, Collated, Installed, or Confirmed) nor will at any time hereafter performe or satisfie any such kinde of payment, contract or promise made by any other without my knowledge or consent: So helpe me God, through Iesus Christ.*

### XLI.

*Licences for Plurality of Benefices limited, and Residence enjoined.*

**N**O Licence or Dispensation for the keeping of more Benefices with Cure then one, shall be granted to any, but such onely as shall be thought very well worthy of his learning, and very well able, and sufficient to discharge his duety, that is, who shall have taken the degree of a Master of Arts at the least in one of the Vniversities of this Realme,

## Constitutions, and

and be a publique, and sufficient Preacher licensed, Provided alwaies that he be by a good, and sufficient caution bound to make his personall Residence in each his sayd Benefices for some reasonable time in every yeere: and that the sayd Benefices be not more then thirty miles distant asunder: and lastly, that he have under him in the Benefice where he doth not reside, a Preacher lawfully allowed, that is able sufficiently to teach, and instruct the people.

### XLII.

#### *Residence of Deanes in their Churches.*

**E**Very Deane, Master, or Warden, or chiefe Governor of any Cathedrall or Collegiat Church, shall be resident in his said Cathedrall or Collegiat Church fourescore, and ten dayes *Coniunctim* or *Disiunctim* in every yeere at the least, and then shall continue there in preaching the Word of God, and keeping good hospitality, except he shall be otherwise let with weighty, and urgent causes to be approved by the Bishop of the Diocese, or in any other lawfull sort dispended with. And when he is present, he, with the rest of the Canons or Prebendaries resident, shall take speciall care, that the Statutes, and laudable customes of their Church, (not being contrary to the Word of God, or prerogative Royall) the Statutes of this Realme being in force concerning Ecclesiasticall Orders, and all other Constitutions now set forth, and confirmed by his Majesties Authority, and such as shall be lawfully enjoyed by the Bishop of the Diocese in his Visitation according to the Statutes, and customes of the

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## Canons Ecclesiasticall.

the same Church, or the Ecclesiasticall Lawes of this Realme, be diligently observed, and that the Petty-Canons, Vicars chorall, and other Ministers of their Church, be urged to the study of the holy Scriptures: and every one of them to have the New Testament not onely in English, but also in Latin,

### XLIII.

*Deanes, Prebendaries to preach during their Residence.*

**T**He Deane, Master, Warden, or chiefe Governour, Prebendaries, and Canons in every Cathedrall, and Collegiat Church, shall not onely preach there in their owne persons so often as they are bound by Law, Statute, Ordinances, or Custome; but shall likewise preach in other Churches of the same Diocesse where they are resident, and especially in those places whence they or their Church receive any yeerely rents or profits: And in case they themselues be sicke, or lawfully absent, they shall substitute such licenced Preachers to supply their turnes, as by the Bishop of the Diocesse shall be thought meete to preach in Cathedrall Churches. And if any otherwise neglect or omit to supply his course, as is aforesayd, the offender shall be punished by the Bishop, or by him or them to whom the Iurisdiction of that Church appertaineth, according to the quality of the offence.

### XLIIII.

*Prebendaries to be Resident upon their Benefices.*

**N**O Prebendaries nor Canons, in Cathedrall or Collegiat Churches, having one or more Bene,

Benefices with Cure (and not being Residentiaries in the same Cathedrall or Collegiate Churches) shall under colour of the sayd Prebends, absent themselves from their Benefices with Cure above the space of one whole moneth in the yeere, unlesse it be for some urgent cause; and certaine time to be allowed by the Bishop of the Diocesse. And such of the sayd Canons, and Prebendaries as by the Ordinances of the sayd Cathedrall or Collegiat Churches doe stand bound to be resident in the same, shall so among themselves sort, and proportion the times of the yeere, concerning residence to be kept in the sayd Churches, as that some of them alwaies shall be personally resident there: and that all those who be, or shall be Residentiaries in any Cathedrall or Collegiate Churches, shall after the dayes of their Residency appoynted by their locall Satutes, and Customes expired, presently repaire to their Benefices, or some one of them, or to some other charge where the Law requireth their presence, there to discharge their duties according to the Lawes in that case provided. And the Bishop of the Diocesse shall see the same to be duely performed, and put in execution.

XLV.

*Beneficed Preachers being resident upon their livings to preach every Sunday.*

**E**VERY Beneficed man allowed to be a Preacher, and residing on his Benefice, having no lawfull impediment, shall in his owne Cure, or in some other Church or Chappell, where he may conveniently neere adjoyning, (where no Preacher is-) preach

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preach one Sermon every Sunday of the yeere, wherein he shall soberly, and sincerely divide the Word of truth to the glory of God, and to the best edification of the people.

### XLVI.

*Beneficed men not preachers to procure monethly Sermons.*

**E**Very beneficed man not allowed to be a Preacher, shall procure Sermons to be preached in his Cure once in every moneth, at the least, by preachers lawfully licensed, if his living in the judgment of the Ordinary, will be able to beare it. And upon every Sunday when there shall not be a Sermon preached in his Cure, he or his Curate shall reade some one of the Homilies prescribed, or to be prescribed by authority to the intents aforesayd.

### XLVII.

*Absence of Beneficed men to be supplied by Curats that are allowed preachers.*

**E**Very Beneficed man licenced by the Lawes of this Realme, upon urgent occasions of other service not to recide upon his Benefice, shall cause his Cure to be supplied by a Curate that is a sufficient, and licensed Preacher, if the worth of the Benefice will beare it. But whosoever hath two Benefices, shall maintaine a Preacher-licensed, in the Benefice where he doth not reside, except he preach himselfe at both of them usually.

XLVIII.

*None to be Curats but allowed by the Bishop.*

**N**O Curat or Minister shall be permitted to serue in any place, without Examination, and Admissi-  
on of the Bishop of the Diocesse or Ordinary of that place having Episcopall Iurisdiction, in writing under his hand, and seale, having respect to the greatnesse of the Cure, and meetenesse of the party. And the sayd Curats, and Ministers, if they remove from one Diocesse to another, shall not be by any meanes admitted to serue without testimony of the Bishop of the Diocesse, or Ordinary of the place, as aforesayd, whence they came, in writing, of their honesty, ability, and conformity to the Ecclesiasticall Lawes of the Church of *England*. Nor any shall serue more then one Church or Chappell upon one day, except that Chappell be a member of the Parish Church, or united thereunto: and unlesse the sayd Church or Chappell where such a Minister shall serue in two places, be not able in the judgment of the Bishop or Ordinary, as aforesayd, to mainetayne a Curat.

XLIX.

*Ministers not allowed preachers, may not expound.*

**N**O person whatsoever not examined, and approved by the Bishop of the Diocesse, or not licensed, as is aforesayd, for a sufficient or convenient Preacher, shall take upon him to expound in his owne Cure, or elsewhere, any Scripture, or matter, or doctrine, but shall onely study to reade plainly, and aptly (without glozing or adding) the *Homilies* already set forth, or hereafter to be published by  
lawfull

lawfull Authority, for the confirmation of the true Faith, and for the good instruction, and edification of the people.

L.

*Strangers not admitted to preach without shewing their Licence.*

**N**Eyther the Minister, Church-wardens, nor any other Officers of the Church, shall suffer any man to preach within their Churches or Chappels, but such as by shewing their Licence to preach, shall appeare unto them to be sufficiently authorized therunto, as is afore sayd.

L I.

*Strangers not admitted to preach in Cathedrall Churches without sufficient authority.*

**T**HE Deanes, Presidents, and Residentiaries of any Cathedrall or Collegiat Church, shall suffer no stranger to preach unto the people in their Churches, except they be allowed by the Arch-bishop of the Province, or by the Bishop of the same Diocesse, or by eyther of the Vniversities. And if any in his Sermon shall publish any doctrine, eyther strange or disagreeing from the Word of God, or from any of the Articles of Religion agreed upon in the Convocation house, Anno 1562. or from the booke of Common Prayer, the Deane or the Residents shall by their Letters subscribed with some of their hands that heard him, so soone as may be, give notice of the same to the Bishop of the Diocesse, that he may determine the matter, and take such order therein as he shall thinke convenient.

## Constitutions, and

### LII.

*The names of strange Preachers to be noted in a booke.*

**T**Hat the Bishop may understand (if occasion require) what Sermons are made in every Church of his Diocese, and who presume to preach without licence, the Church-wardens, and Side-men shall see that the names of all preachers which come to their Church from any other place, to be noted in a booke, which they shall have ready for that purpose: wherein every preacher shall subscribe his Name, the day when he preached, and the name of the Bishop of whom he had licence to preach.

### LIII.

*No publique opposition betwene Preachers.*

**I**F any Preacher shall in the Pulpit particularly, or namely of purpose, impugne or confute any doctrine delivered by any other Preacher in the same Church, or in any Church neere adjoyning, before he hath acquainted the Bishop of the Diocese therewith, and received order from him what to doe in that case, because upon such publique dissenting, and contradicting there may grow such offence, and disquietnesse unto the people: the Church-wardens or party grieved shall forthwith signifie the same to the sayd Bishop, and not to suffer the sayd Preacher any more to occupie that place which he hath once abused, except he saythfully promise to forbear all such matter of contention in the Church, untill the Bishop, hath taken further order therein, who shall with all convenient speed so proceede therein, that publique satisfaction may be made in the congregation where

where the offence was given. Provided, that if eyther of the parties offending doe appeale, he shall not be suffered *pendente lite*.

**L.III.**  
*The Licences of Preachers refusing Conforming, to be voyd.*

**I**F any man licensed heretofore to preach, by any Arch-bishop, Bishop, or by eyther of the Vniuersities, shall at any time from henceforth refuse to conforme himselfe to the Lawes, Ordinances, and Rites Ecclesiasticall established in the Church of England, he shall be admonished by the Bishop of the Diocesse, or Ordinary of the place, to submit himselfe to the use, and due exercise of the same. And if after such admonition, he doe not conforme himselfe within the space of one moneth, We determine, and decree, that the Licence of every such Preacher, shall thereupon be utterly voyd, and of none effect.

**L.V.**  
*The forme of a Prayer to be used by Preachers before their Sermon.*

**B**Efore all Sermons, Lectures, and Homilies, Preachers, and Ministers shall move the people to joyne with them in prayer in this forme, or to this effect, as briefly as conveniently they may. Ye shall pray for Christs holy Catholike Church, that is, for the whole Congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland. And herein I require you most especially

## CONVITATIONS, and

to pray for the Kings most excellent Majesty our Sovereign Lord CHARLES, King of England, Scotland, France, and Ireland, Defender of the faith, and Supreme Governour in these his Realmes, and all other his Dominions, and Countreys, over all persons, in all causes aswell Ecclesiasticall as temporall. Yee shall also pray for our gracious Queene MARY, the Prince Palatine, Lady ELIZABETH, and her Royall Issue. Yee shall also pray for the Ministers of Gods holy Word, and Sacraments, aswell Arch-bishops, and Bishops, as other Pastours, and Curats. Yee shall also pray for the Kings most honourable Councell, and for all the Nobility, and Magistrates of this Realme, that all, and every of these in their severall callings, may serve truely, and painefully to the glory of God, and the edifying, and well governing of his people, remembering the account that they must make. Also yee shall pray for the whole Commons of this Realme, that they may live in true Faith, and feare of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us prayse God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example: that this life ended, we may be made partakers with them of the glorious Resurrection in the life everlasting. Alwaies concluding with the Lords Prayer.

Preach-

*Preachers, and Lecturers to reade Divine Service, and administer the Sacrament twice a yeere at the least.*

**E**Very Minister being possessed of a Benefice that hath Cure, and charge of soules, although he chiefly attend to preaching, and hath a Curate under him to execute the other duties, which are to be performed for him in the Church; and likewise every other stipendary Preacher that readeth any Lecture, or Catechizeth, or preacheth in any Church or Chappell, shall twice at the least every yeere reade himselfe the Divine Service, upon two severall Sundayes publicquely, and at the usuall times, both in the forenoone, and afternoone in the Church which he so possesseth, or where he Readeth, Catechizeth, or Preacheth, as is aforesayd, and shall likewise as often in every yeere administer the Sacraments of Baptisme (if there be any to be baptized) and of the Lords Supper, in such manner, and forme, and with the observation of all such rites, and ceremonies as are prescribed in the Booke of Common Prayer in that behalfe: which if he doe not accordingly performe, then shall he that is possessed of a Benefice (as before) be suspended: and he that is but a Reader, Preacher, or Catechizer, be removed from his place by the Bishop of the Diocesse, untill he or they shall submit themselves to performe all the sayd duties, in such manner, and sort as before is prescribed.

LVII.

*The Sacraments not to be refused at the hands of unpreaching Ministers.*

**V**Hereas divers persons seduced by false teachers, doe refuse to have their children baptized by a Minister that is no preacher, and to receive the holy Communion at his hands in the same respect, as though the vertue of those Sacraments did depend upon his ability to preach: Forasmuch as the doctrine both of Baptisme, and of the Lords Supper is sufficiently set downe in the Booke of Common prayer to be used at the administration of the Sacraments, as nothing can be added unto it that is materiall, and necessary: We doe require, and charge every such person seduced as aforesayd, to reforme that their wilfulnesse, and to submit himselfe to the order of the Church in that behalfe, both the sayd Sacraments being equally effectuall, whether they be ministred by a Minister that is no preacher, or by one that is a preacher. And if any hereafter shall offend herein, or leave their owne Parish Churches in that respect, and communicate or cause there children to be baptized in other Parishes abroad, and will not be moved thereby to reforme that their error, and unlawfull course: let them bee presented to the Ordinary of the place by the Minister, Church-wardens, and Side-men or Quest-men of the parishes where they dwell, and there receive such punishment by Ecclesiasticall censures, as such obstinacy doth worthily deserue: that is, Let them (persisting in their wilfulnesse) be suspended, and then after a moneths further

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further obstinacy, Excommunicated. And likewise if any Parson, Vicar or Curat, shall after the publishing hereof, eyther receive to the Communion any such persons which are not of his owne Church, and Parish, or shall baptize any of their children, thereby strengthening them in their sayd errors: Let him be suspended, and not be released thereof, untill he doe saythfully promise that he will not afterwards offend therein.

### L VIII.

*Ministers reading Divine Service, and administering the Sacraments, to weare Surplesses, and Graduats, therewithall Hoods.*

**E**Very Minister saying the publique prayers, or ministring the Sacraments or other Rites of the Church, shall weare a decent, and comely Surplesse with sleeves, to be provided at the charge of the Parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore such Ministers as are Graduats, shall weare upon their Surplesses at such time, such Hoods as by the orders of the Vniversities are agreeable to their degrees, which no Minister shall weare ( being no Graduat ) under paine of suspension. Notwithstanding it shall be lawfull for such Ministers as are not Graduats, to weare upon their Surplesses, instead of Hoods, some decent Tippet of blacke, so it be not silke.

# Constitutions, and

**LIX.** *Ministers to Catechize every Sunday.*  
**E**very Person, Vicar, or Curat, upon every Sunday, and Holy-day before Evening Prayer, shall, for half an houre or more, examine, and instruct the youth, and ignorant persons of his Parish in the ten Commandements, the Articles of the Beliefe, and in the Lords Prayer: and shall diligently heare, instruct, and teach them the Catechisme set forth in the Booke of Common Prayer. And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices which have not learned the Catechisme, to come to the Church at the time appointed, obediently to heare, and to be ordered by the Minister, untill they have learned the same. And if any Minister neglect his duty herein, let him be sharply reprov'd upon the first complaynt, and true notice thereof given to the Bishop or Ordinary of the place. If after submitting himselfe, he shall wilfully offend therein againe, let him be suspended. If so the third time, there being little hope that he will be therein reformed, then Excommunicated, and so remaine untill he will be reformed. And likewise if any of the sayd Fathers, Mothers, Masters, or Mistresses, Children, Servants, or Apprentices shall neglect their duties, as the one sort, in not causing them to come, and the other, in refusing to learne, as aforesayd, Let them be suspended by the Ordinaries, (if they be not children) and if they so persist by the space of a moneth, then let them be Excommunicated.

Confir-

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**LX.** *Confirmation to be performed once in three yeeres.*

**F**Orasmuch as it hath beene a solemne, ancient, and laudable custome in the Church of God, continued from the Apostles time; that all Bishops should lay their hands upon children baptized, and instructed in the Catechisme of Christian Religion, praying over them, and blessing them: which we commonly call *Confirmation*: and that this holy action hath beene accustomed in the Church in former ages, to be performed in the Bishops Visitation every third yeere: We will, and appoynt, that every Bishop, or the Suffragan in his accustomed Visitation, doe in his owne person carefully observe the sayd custome. And if in that yeere by reason of some infirmity, he be not able personally to visite, then he shall not omit the execution of that duty of *Confirmation* the next yeere after, as he may conveniently.

**LXI.**

*Ministers to prepare children for confirmation.*

**E**Very Minister that hath Cure, and charge of soules, for the better accomplishing of the Orders, prescribed in the booke of Common prayer concerning *Confirmation*, shall take such especiall care as that none may be presented to the Bishop for him to lay his hand upon, but such as can render an account of their Fayth according to the Catechisme in the sayd Booke contayned. And when the Bishop shall assigne any time for the performance of that part of his duety, every such Minister shall

use his best endeavour to prepare, and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be confirmed.

*Ministers, not to marry any persons without Banes or Licence.*

**N**O Minister upon payne of suspension *per triennium ipso facto*, shall celebrate Matrimony betweene any persons, without a Faculty or Licence granted by some of the Persons in these our Constitutions expressed, except the Banes of Matrimony have beene first published thre severall Sundayes or Holy dayes in the time of Divine service in the Parish Churches or Chappels where the sayd parties dwell, according to the booke of Common Prayer. Neyther shall any Minister upon the like payne under any pretence whatsoever, joyne any Persons so licenced in marriage at any unseasonable times, but onely betweene the houres of eight, and twelue in the forenoone, nor in any private place, butleyther in the sayd Churches or Chappels where one of them dwelleth, and likewise in time of Divine Service: nor when Banes are thrice asked (and no Licence in that respect necessary) before the Parents or Governours of the parties to be married being under the age of twenty, and one yeeres, shalleyther personally, or by sufficient testimony, signifye to him their consents given to the sayd marriage

*Ministers*

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## LXIII.

*Ministers of exempt Churches not to marry without Banes or Licence.*

**E**Very Minister who shall hereafter celebrate Marriage betwixt any persons contrary to our sayd Constitutions, or any part of them, under colour of any peculiar Liberty or Priviledge claymed to appertayne to certaine Churches, and Chappels, shall be suspended *per triennium*, by the Ordinary of the place where the offence shall be committed. And if any such Minister shall afterwards remove from the place where he hath committed that fault, before he be suspended, as is aforesayd, then shall the Bishop of the Diocesse; or Ordinary of the place where he remayneth, upon Certificate under the hand, and scale of the other Ordinary from whose jurisdiction he removed, execute that censure upon him.

## LXIIII.

*Ministers solemnely to bid Holy-dayes.*

**E**Very Parson, Vicar, or Curate shall in his severall charge declare to the people every Sunday at the time appoynted in the Communion Booke, whether there be any Holy-dayes or Fasting-dayes the weeke following. And if any doe hereafter wittingly offend herein, and being once admonished thereof by his Ordinary, shall againe omit that duety; let him be censured according to Law, untill he submit himselfe to the due performance of it.

# Constitutions, and

## LXV.

*Ministers solemnely to denounce Recusants, and Excommunicants.*

**A**ll Ordinaries shall in their severall Iurisdic-tions carefully see, and give order, that aswell those who for obstinate refusing to frequent Divine Service established by publique authority within this Realme of England, as those also (especially of the better sort, and condition) who for notorious contumacy or other notable crimes stand lawfully excommunicate, (unlesse within three moneths immediately after the sayd sentence of Excommunication pronounced against them, they resolute themselves, and obtaine the benefit of Absolution) be every sixe moneths ensuing, aswell in the Parish Church, as in the Cathedrall Church of the Diocesse in which they remaine, by the Minister openly in time of Divine Service upon some Sunday, denounced, and declared Excommunicate, that others may be thereby both admonished to refrayne their company, and society, and excited the rather to procure out a Writ *De Excommunicato capi-endo*, thereby to bring, and reduce them into due order, and obedience. Likewise the Register of every Ecclesiasticall Court, shall yeerely betweene *Michaelmas*, and *Christmas*, duely certifie the Arch bishop of the Province, of all, and singular the premises aforesayd.

## LXVI.

*Ministers to conferre with Recusants.*

**E**very Minister being a Preacher, and having any Popish Recusant or Recusants in his Parish, and

and thought fit by the Bishop of the Diocesse, shall labour diligently with them from time to time, thereby to reclayme them from their errors. And if he be no Preacher, or not such a Preacher, then he shall procure, if he can possibly, some that are Preachers so qualified, to take paynes with them for that purpose. If he can procure none, then he shall informe the Bishop of the Diocesse thereof, who shall not onely appoynt some neighbour Preacher or Preachers adjoyning, to take that labour upon them, but himselfe also (as his important affayres will permit him) shall use his best endeavour by instruction, perswasion, and all good meanes he can devise, to re-clayme both them, and all other within his Diocesse so affected.

LXVII.

*Ministers to visit the sicke.*

**W**Hen any person is dangerously sicke in any Parish, the Minister or Curat (having knowledge thereof) shall resort unto him or her, (if the disease be not knowne or probably suspected to be infectious) to instruct, and comfort them in their distresse, according to the order of the Comunion booke, if he be no Preacher: or if he be a Preacher, then as he shall thinke most needfull, and convenient. And when any is passing out of this life, a Bell shall be tolled, and the Minister shall not then slacke to doe his last duety. And after the parties death (if it so fall out) there shall be rung no more but one short peale, and one other before the buriall, and one other after the buriall.

*Mini-*

# XLVIII.

*Ministers not to refuse to christen or bury.*

**N**O Minister shall refuse or delay to christen any childe according to the forme of the booke of Common Prayer, that is brought to the Church to him upon Sundayes or Holy dayes to be christened, or to bury any corpes that is brought to the Church or Church-yard (convenient warning being given him thereof before) in such manner, and forme as is prescribed in the sayd booke of Common Prayer. And if he shall refuse to christen the one, or bury the other, except the party deceased were denounced excommunicated *Maiori excommunicatione*, for some grievous, and notorious crime, (and no man able to testifie of his repentance) he shall be suspended by the Bishop of the Diocese from his Ministry by the space of three moneths.

# LXIX.

*Ministers not to deferre Christning, if the child be in danger.*

**I**F any Minister being duely without any manner of collusion, informed of the weakenesse, and danger of death of any Infant unbaptized in his Parish, and thereupon desired to goe or come to the place where the sayd Infant remayneth, to baptize the same, shall eyther wilfully refuse to doe: or of purpose, or of grosse negligence shall so deferre the time, as when he might conveniently have resorted to the place, and have baptized the sayd Infant, it dieth through such his default unbaptized: the sayd Minister shall be suspended for three moneths, and before his restitution

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stitution shall acknowledge his fault, and promise before his Ordinary, that he will not wittingly incurre the like againe. Provided that where there is a Curator or Substitute, this constitution shall not extend to the Parson or Vicar himselfe, but the Curator or Substitute present.

**LXX.** Ministers to keepe a Register of Christnings, weddings, and Burials.

**I**N every Parish Church, and Chappellwiching this Realme, shall be provided one parchment Booke at the charge of the Parish, wherein shall be written the day, and yeere of every Christning, Wedding, and Buriall, which have bene in the Parish since the time that the Law was first made in that behalf, so farre as the ancient Booke thereof can be procured, but especially since the beginning of the Raigne of the late Queene. And for the safe keeping of the sayd booke, the Church-wardens at the charge of the Parish, shall provide one sure Coffer with three Locks, and Keyes, whereof the one to remaine with the Minister, and the other two with the Church-wardens severall, so that neyther the Minister without the two Church-wardens, nor the Church-wardens without the Minister, shall at any time take that Booke out of the sayd Coffer. And henceforth upon every Sabbath day, immediately after Morning or Evening Prayer, the Minister, and Church-wardens shall take the sayd Parchment Booke out of the sayd Coffer, and the Minister in the presence of the Church-wardens shall write, and

## III Constitutions, and

record in the sayd Booke, the names of all Persons Christened, together with the names, and surnames of their parents, and also the names of all persons married, and buried in that Parish, in the weeke before, and the day, and the yeere of every such Christening, Marriage, and Buriall: And that done, they shall lay up that Booke, in the Coffer as before: and the Minister, and Church wardens unto every page of that Booke, when it shall be filled with such Inscription, shall subscribe their names. And the Church-wardens shall once every yeere within one moneth after the 25 day of *March*, transmit unto the Bishop of the Diocese or his Chancellor, a true copy of the names of all Persons Christened, Married, or Buried in their Parish, in the yeere before ended the sayd 25 day of *March*) and the certaine dayes, and moneths in which every such Christening, Marriage, and buriall was had, to be subscribed with the hands of the sayd Minister, and Church wardens, to the end the same may saythfully be preserved in the Registry of the sayd Bishop, which Certificate shall be received without Fee. And if the Minister or Church-wardens shall be negligent in performance of any thing herein contayned, it shall be lawfull for the Bishop or his Chancellour to censure them, and proceed against every of them as contemnners of this our Constitution.

### LXXI.

*Ministers not to Preach or administer the Communion in private houses.*

**N**O Minister shall Preach or administer the holy Communion in any Private house, except it be

in

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in times of necessity, when any being eyther so impotent, as he cannot goe to the Church, or very dangerously sicke, are desirous to be partakers of that holy Sacrament, under payne of suspension for the first offence, and Excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no Chappels dedicated, and allowed by the Ecclesiasticall Lawes of this Realme. And provided also under the payne before expressed, that no Chaplaynes doe preach or administer the Communion in any other places, but in the Chappels of the sayd houses, and that also they doe the same very seldome upon Sundayes, and Holy dayes. So that both the Lords, and Masters of the sayd houses, and their families, shall at other times receive the holy Communion at the least once every yeere.

### LXXII.

*Ministers not to appoynt publike or private Fasts, or prophesies, or to exercise, but by authority.*

**N**O Minister or Ministers shall without the Licence, and direction of the Bishop of the Diocese first obtayned, and had under his hand, and Seale, appoynt or keepe any solemne fasts, eyther publiquely or in any private houses, other then such as by law are or by publique authority shall be appoynted, nor shall be wittingly present at any of them, under payne of suspension for the first fault, of Excommunication for the second, and of deposition from the Ministry for the third. Neyther shall any Minister not licensed, as is aforesayd, presume to appoynt

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or hold any meetings for Sermons, commonly termed by some, Prophesies, or Exercises, in Market Townes or other places, under the sayd paines: Nor without such Licence to attempt upon any pretence whatsoever, cyther of possession or Obsession, by fasting and prayers to cast out any Devill or Devils, under payne of imputation of Imposture, or conzenage, and deposition from the Ministry.

### LXXIII.

*Ministers not to hold private Conventicles.*

**F**Orasmuch as all Conventicles, and seeret meetings of Priests, and Ministers have beene ever justly accounted very hurtfull to the state of the Church wherein they live; We doe now ordaine, and constitute, That no Priests or Ministers of the Word of God, nor any other persons shall meete together in any private house or elsewhere to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the doctrine of the Church of *England*; or of the booke of Common Prayer, or of any part of the government, and Discipline now established in the Church of *England*, under payne of Excommunication *ipso facto*.

### LXXIIII.

*Decency in apparell enjoined to Ministers.*

**T**He true, ancient, and flourishing Churches of Christ being ever desirous that their Prelacy, and Clergy might be had as well in outward reverence,

rence, as otherwise regarded for the worthynesse  
of their Ministry, did thinke it fit by a prescript  
forme of decent, and comely Apparell, to have shew  
knowne to the people, and thereby to receive the  
honour, and estimation due to the especiall Mes-  
sengers, and Ministers of Almighty God. We therefore  
following their grave judgment, and the ancient Cu-  
stome of the Church of England, and hoping that in  
time new singlenesse of Apparell in some fawourable  
persons will doe of itselfe, doe constitute and appoint  
That the Arch-bishops and Bishops shall not intertaine  
to use the accustomed Apparell of their degrees. Like-  
wise all Deanes, Masters of Colledges, Arch-deacons,  
and Prebendaries in Cathedrall or Collegiate Churches,  
(being Priests or Deacons) Doctors in Divinity,  
Law, and Physicke, Bachellors in Divinity, Masters of  
Arts, and Bachellors of Law having any Ecclesiasticall  
living, shall usually weare Gownes with standing  
collars, and sleeves streight at the hands, or wide  
sleeves, as is used in the Vniversities, with Hoods  
or Tippetts of Silke or Sarcenet, and square Caps.  
And that all other Ministers, admitted or to be ad-  
mitted into that Function, shall also usually weare  
the like Apparell, as is aforesayd, except Tippetts  
onely. We doe further in like manner ordaine, That  
all the sayd Ecclesiasticall persons above mentioned,  
shall usually weare in their iournies, Cloakes with  
sleeves, commonly called Priests-Cloakes without  
guards, welts, long Buttons, or cuts. And no Eccle-  
siasticall persons shall weare any Collee, or wrought  
Night-cap, but onely plaine Night-caps of blacke  
Silke, Satten, or Velvet. In all which particulars

concerning the Apparell here prescribed; our meaning is not to attribute any holiness, or special worthinesse to the sayd garments, but for decency, gravity, and order, as is before specified. In private houses, and in their Studies, the sayd persons Ecclesiasticall may use any comely, and Schollerslike Apparell. Provided, that it be not cut or pinkt, and that in publique they goe not in their Dubler, and Hose, without Coats of Cast sockes, and also that they weare not any light coloured Stockings. Likewise poore Beneficed men, and Curats, (not being able to provide themselves long Gownes) may goe in their Gownes of the fashion aforesayd.

*And all Deanes, Masters of Colleges, Archdeacons, and Prebendaries in* **LXXXV.**

*Sober conversation required in Ministers.*

**N**O Ecclesiasticall persons shall at any time, or at that then for their honest necessities, resort to any Tavernes, or Ale houses, neyther shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, spending their time idly by day or night, playing at Dice, Cardes, or Tables, or any other unlawfull game: but at all times convenient, they shall heare or reade some what of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertaine to honesty, and endeavouring to profite the Church of God, having alwayes in minde that they ought to excell all others in purity of life, and should be examples to the people to live well, and Christianly,

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under paine of Ecclesiasticall Censures to be inflicted with severity, according to the qualitie of their offences.

**LXXXVI.** *Minister at no time to forsake their Calling.*

**N**O man being admitted a Deacon or Minister, shall from thenceforth voluntarily relinquish the same, nor afterward use himselfe in the course of his life, as a Lay-man, upon payne of Excommunication. And the names of all such men so forsaking their calling, the Church-wardens of the Parish where they dwell, shall present to the Bishop of the Diocese, or to the Ordinary of the place, having Episcopall Jurisdiction.

## Schoole-masters.

### LXXXVII.

*None to teach Schoole without Licence*



**N**O man shall teach eyther in publique Schooles or private house, but such as shall be allowed by the Bishop of the Diocese, or Ordinary of the place under his hand, and Seale, being found meete as well for his learning, and dexterity in teaching, as for sober and honest conversation, and also for right understanding of Gods true Religion, and also except he shall first subscribe to the first, and third Articles afore mentioned simply, and to the two first Clauses of the second Article.

Curat desired to teach in hallowood before others.

**I**N what Parish Church or Chappell soever there is a Curat which is a Master of Arts, or Bachelor of Arts, or is otherwise well able to teach youth, and will willingly so doe, for the better encrease of his living, and trayning up of children in principles of true Religion: We will, and ordayne, That a Licence to teach youth of the Parish where he senyeth, be granted to none by the Ordinary of that place but onely to the sayd Curat: provided alwayes, That this constitution shall not extend to any parish or Chappell in Countrey Townes, where there is a publike Schoole founded already: In which case we thinke it not meete to allow any to teach Grammar, but onely him that is allowed for the sayd publike Schoole.

LXXIX.

*The duty of Schoole-masters.*

**A**Ll Schoole-masters shall teach in *English* or *Latin*, as the children are able to beare, the larger or shorter Catechisme heretofore by publike authority set forth. And as often as any Sermon shall be upon Holy, and Feastivall dayes, within the parish where they teach, they shall bring their Schollers to the Church where such Sermons shall be made, and there see them quietly, and soberly behave themselves, and shall examine them at times convenient after their returne, what they have borne away of such Sermons. Vpon other dayes, and at other times they shall traine them up with such sentences of holy Scripture, as shall be most expedient

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expedient to enduce them to all godlinesse: and they shall teach the Grammar set forth by King HENRY the eight, and continued in the times of King EDWARD the sixt, and Queene ELIZABETH of noble memory, and none other. And if any Schoolemaster being licensed, and having subscribed, as aforesayd, shall offend in any of the premises, or eyther speake, write, or teach against any thing whereunto he hath formerly subscribed (if upon admonition by the Ordinary he doe not amend, and reforme himselfe) let him be suspended from teaching Schoole any longer.

## Things appertayning to Churches.

LXXX. The great Bible, and Booke of Common Prayer, to be had in every Church.

**T**HE Church-wardens or Quest-men of every Church, and Chappell shall at the charge of the Parish provide the Booke of Common Prayer, lately extolled in some few poynts by his Majesties authority according to the Lawes, and his Highnesse prerogative in that behalfe, and that with all convenient speed, but at the furthest within two moneths after the publishing of these our constitutions. And if any Parishes be yet unfurnished of the Bible of the largest volume, or of the Bookes of Homilies allowed by Authority: the sayd Church-

## Constitutions, and

wardens shall within convenient time provide the same at the like charge of the Parish,

### LXXXI.

*A Font of stone for Baptisme in every Church.*

**A**ccording to a former constitution, too much neglected in many places, we appoynt, That there shall be a Font of stone in every Church, and Chappell where Baptisme is to be ministred: the same to be set in the ancient usuall places. In which onely Font the Minister shall baptize publicquely.

### LXXXII.

*A decent Communion Table in every Church.*

**V**Herereas we have no doubt but that in all Churches within the Realme of England, convenient, and decent Tables are provided, and placed for the celebration of the holy Communion, we appoynt that the same Tables shall from time to time be kept, and repayred in sufficient, and seemely manner, and covered in time of Divine Service with a carpet of Silke or other decent stuffe thought meete by the Ordinary of the place, if any question be made of it, and with a faire linnen cloth at the time of the administration as becommeth that Table, and so stand, saving when the sayd holy Communion is to be administred. At which time the same shall be placed in so good sort within the Church or Chancell, as thereby the Minister may be more conveniently heard of the Communicants in his Prayer, and administration, and the Communicants also more conveniently, and in more number  
may

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may communicate with the sayd Minister; and that the ten Commandments be set upon the East end of every Church, and Chappell where the people may best see, and read the same, and other chosen Sentences written upon the walles of the sayd Churches, and Chappels in places convenient: and likewise that a convenient seate be made for the Minister to read Service in: All these to be done at the charge of the Parish.

### LXXXII.

*A pulpit to be provided in every Church.*

**T**HE Church-wardens or Quest-men at the common charge of the Parishioners in every Church shall provide a comely, and decent Pulpit to be set in a convenient place within the same, by the discretion of the Ordinary of the place, if any question doe arise, and to be there seemely kept for the preaching of Gods Words.

### LXXXIII.

*A chest for Almes in every Church.*

**T**HE Church-wardens shall provide, and have within three moneths after the publishing of these Constitutions, a strong chest, with an hole in the upper part thereof, to be provided at the charge of the Parish (if there be none such already provided) having three keyes. Of which, one shall remaine in the custody of the Parson, Vicar, or Curat, and the other two in the custody of the Church-wardens for the time being, which chest they shall set

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and fasten in the most convenient place, to the intent the Parishioners may put it into their Almes for their poore neighbours. And the Parson, Vicar, or Curat, shall diligently from time to time, and especially when men make their Testament, call upon, exhort, and move their neyghbours to conferre, and give as they may well spare, to the sayd chest, declaring unto them, that whereas heretofore they have beene diligent to bestow much substance, otherwise then God commanded, upon superstitious uses: now they ought at this time to be much more ready to helpe the poore, and needy, knowing that to relieve the poore, is a sacrifice which pleaseth God; and that also whatsoever is given for their comfort, is given to Christ himselfe, and is so accepted of him, that he will mercifully reward the same. The which almes, and devotion of the people, the Keepers of the Keyes shall yeerely, quarterly, or oftner (as need requirith) take out of the chest, and distribute the same in the presence of most of the Parish, or sixe of the chiefe of them, to be truly, and saythfully delivered to their most poore, and needy neyghbours.

### LXXXV.

*Churches to be kept in sufficient reparations.*

**T**HE Church-wardens or Quest-men shall take care, and provide that the Churches be well, and sufficiently repayred, and so from time to time kept, and maintayned, that the Windowes be well glazed, and that the Floores be kept paved plaine, and even, and all things there in such an orderly

orderly, and decent sort, without dust or any thing that may be eyther ~~by some~~ of unseemely, as becometh the House of God, and is prescribed in an Homily to that effect. The like care they shall take that the Church-yard be well, and sufficiently repayed, fenced, and mayntayned, with Walles, Rayles, or Pales, as have bene in each place accustomed, at their charges unto whom by Law the same appertayneth: but especially they shall see that in every meeting of the congregation, peace be well kept, and that all persons Excommunicated, and so denounced, be kept out of the Church.

**LXXXVI.**  
*Churches to be surveyed, and the decayes certified to the High Commissioners.*

**E**Very Deane, Deane, and Chapter, Arch-deacon, and other which have authority to hold Ecclesiasticall Visitations by Composition, Law or Prescription, shall survey the Churches of his or their Iurisdiction, once in every three yeeres in his owne person, or cause the same to be done, and shall from time to time within the sayd three yeeres, certifye the High Commissioners for causes Ecclesiasticall, every yeere, of such defects in any the sayd Churches, as he or they doe finde to remayne unrepayed, and the names, and surnames of the parties faulty therein. Vpon which certificate we desire that the sayd High Commissioners will *Ex officio mero* send for such parties, and compell them to obey the just, and lawfull Decrees of such Ecclesiasticall Ordinaries, making such certificates.

**LXXXVII.**  
*A Terrier of Glebelands, and other possessions belonging  
to Churches.*

**VV**Ee ordaine that the Arch-bishops, and all Bishops within their severall Diocesses, shall procure (as much as in them lieth) that a true note, and Terrier of all the Glebes, Lands, Medowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tythes lying out of their Parishes, which belong to any Parsonage or Vicarage or rurall Prebend, be taken by the view of honest men in every Parish, by the appointment of the Bishop, whereof the Minister to be one, and be layd up in the Bishops Registry, there to be for a perpetuall memory thereof.

**LXXXVIII.**  
*Churches not to be prophaned.*

**T**He Churchwardens or Quest-men, and their Assistants shall suffer no Playes, Feasts, Banquets, Suppers, Church-ales, Drinkings, temporall Courts or Leetes, Lay-juries, Musters, or any other prophane usage to be kept in the Church, Chappell, or Church-yard, neyther the Bels to be rung superstitiously, upon Holy dayes or Eves, abrogated by the Booke of Common Prayer, nor at any other times, without good cause to be allowed by the Minister of the place, and by themselves.

Church

Church-wardens, or Quest-men,  
and Side-men, or Assistance.

LXXXIX.

*The choyse of Church-wardens, and their account.*



**A**Ll Church-wardens or Quest-men in every Parish, shall be chosen by the joynt consent of the Minister, and the Parishioners if it may be. But if they cannot agree upon such a choyse, then the Minister shall choose one, and the Parishioners another, and without such a joynt or severall choyce, none shall take upon them to be Church-wardens, neyther shall they continue any longer then one yeere in that office, except perhaps they be chosen againe in like manner. And all Church-wardens at the end of their yeere, or within a moneth after at the most, shall before the Minister, and the Parishioners give up a just account of such money as they have received, and also what particularly they have bestowed in reparations, and otherwise for the use of the Church. And last of all going out of their office, they shall truely deliver up to the Parishioners whatsoever money, or other things of right belonging to the Church or Parish, which remaine in their hands, that it may be delivered over by them to the next Church-wardens by Bill indented.

*The*

*The choyce of Side-men, and there ioynt Office with the Church-wardens.*

**T**He Church-wardens or Quest-men of every Parish, and two or three or more discreet persons in every Parish to be chosen for Side-men or Assistants, by the Minister or Parishioners, if they can agree (otherwise to be appoynted by the Ordinary of the Diocesse) shall diligently see, that all the Parishioners duly resort to their Church upon all Sundayes, and Holydayes, and there continue the whole time of Divine Service: and none to walke or to stand idle or talking in the Church, or in the Churchyard, or Church-porch during that time. And all such as shall be found slacke or negligent in resorting to the Church, (having no great, nor urgent cause of absence) they shall earnestly call upon them: and after due monition (if they amend not) they shall present them to the Ordinary of the place. The choyce of which persons, viz. Church-wardens or Quest-men, Side-men or Assistants shall be yeerely made in Easter weeke: but

## Parish Clarke.

**N**O Parish Clarke to be chosen by the Minister or Parish Clarke upon any Vocati-  
on shall be chosen within the City  
of London, or elsewhere within the  
Province of Canterbury, but by the  
Parson or Vicar: or where there is  
no Parson or Vicar, by the Minister of that place  
for

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for the time being : Which choyce shall be signified by the sayd Minister, Vicar, or Parson, to the Parishioners the next Sunday following in the time of Divine Service. And the sayd Clearke shall be of twenty yeeres of age at the least : and knowne to the sayd Parson, Vicar, or Minister to be of honest conversation, and sufficient for his Reading, Writing, and also for his competent skill in singing (if it may be.) And the sayd Clearkes so chosen shall have, and receive their ancient wages, without fraude or diminution, eyther at the hand of the Church wardens at such times as hath beene accustomed, or by their owne collection, according to the most ancient custome of every Parish.

### Ecclesiasticall Courts belonging to the Arch-bishops Iurisdiction.

#### XCII.

*None to be cited into divers Courts for probate of the same will.*

**O**R as much as many heretofore have beene by Apparitors both of inferiour Courts, and of the Courts of the Arch-bishops Prerogative much distracted, and diversly called, and summoned for probate of Wills, or to take administrations of the goods of persons dying intestate, and are thereby vexed, and grieved with many causelesse, and unnecessary troubles, molestations, and expences : We constitute, and appoynt, That all Chancellours,

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## Constitutions, and

Commissaries, or Officials, or any other exercising Ecclesiasticall Iurisdiction whatsoever, shall at the first, charge with an oath all persons called, or voluntarily appearing before them for the probate of any Will, or the Administration of any goods, whether they know, or (moved by any speciall inducement) doe firmly beleve that the party deceased (whose Testament or goods depend now in question) had at the time of his or her death, any goods or good debts in any other Diocesse or Diocesses, or peculiar Iurisdiction within that Province, then in that wherein the sayd party died, amounted to the valew of 5 l. And if the sayd person cited, or voluntarily appearing before, shall upon his oath affirme, That he knoweth, or (as aforesayd) firmly believeth, that the sayd party deceased had goods or good debts in any other Diocesse or Diocesses, or peculiar Iurisdiction within the sayd Province, to the valew aforesayd, and particularly specifie, and declare the same: then shall he presently dismisse him, not presuming to intermeddle with the probate of the sayd will, or to grant administration of the goods of the party so dying intestate: neither shall he require or exact any other charges of the sayd parties, more then such onely as are due for the Citation, and other Proccesse had, and used against the sayd parties, upon their further contumacy. but shall openly, and plainly declare, and professe, that the sayd cause belongeth to the Prerogative of the Arch bishop of that Province, willing, and admonishing the party to prove the sayd Will, or require Administration of the sayd goods in the Court of the sayd Prerogative, and to exhibit before

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before him the sayd Iudge, the probate or administration under the Seale of the Prerogative, within forty dayes next following. And if any Chancellor, Commissary, Officiall, or other exercising Ecclesiasticall Iurisdiction whatsoever, or any their Register shall offend herein, let him be *ipso facto* suspended from the execution of his office, not to be absolved or released, untill he have restored to the party all expences by him layd out contrary to the tenour of the premisses: and every such probate of any Testament or administration of goods so granted, shall be held voyd, and frustrate to all effects of the Law whatsoever. Furthermore we charge, and enioyne, that the Register of every inferiour Iudge doe, without all difficulty or delay, certifie, and informe the Apparitor of the Prerogative Court, repaying unto him once a moneth, and no oftner, what Executors or Administrators have beene by his sayd Iudge, for the incompetency of his owne Iurisdiction, dismissed to the sayd Prerogative Court within the moneth next before, under paine of a moneths suspension from the exercise of his Office for every default therein. Provided, that this Canon or any thing therein containd, be not prejudiciall to any composition betweene the Arch-bishop, and any Bishop or other Ordinary, nor to any inferiour Iudge that shall grant any probate of Testament or Administration of goods to any party that shall voluntarily desire it, but out of the sayd inferiour Court, and also out of the Prerogative. Provided likewise, that if any man die *in itinere*, the goods that he hath about him at that present, shall not cause his Testament or Admini-

Constitutions and  
nistratation to be lyable to the Prerogative Court.

X C I I I.

The Rate of *Bona notabilia* liable to the Prerogative Court.

**F**Vrthermore we decree, and ordaine, that no Iudge of the Arch bishops Prerogative, shall henceforward Cite, or cause to be Cited *Ex officio*, any person whatsoever, to any of the aforesayd intents, unlesse he have knowledge that the party deceased was at the time of his death possessed of goods, and cattell in some other Diocesse or Diocesses, or peculiar Iurisdiction within that Province, then in that wherein he died, amounting to the valew of five pounds at the least, decreeing, and declaring, that whoso hath not goods in divers Diocesses to the sayd summe or valew, shall not be accounted to have *bona notabilia*. Alwaies provided, that this cause here, and in the former Constitution mentioned, shall not prejudice those Diocesses where by composition or custome, *bona notabilia* are rated at a greater summe. And if any Iudge of the Prerogative Court, or any his Surrogate or his Register or Apparitor, shall Cite or cause any person to be Cited into his Court, contrary to the tenor of the premisses, he shall restore to the party so Cited, all his costs, and charges, and the Acts, and Proceedings in that behalfe shall be held voyd, and frustrate. Which expences if the sayd Iudge or Register, or Apparitor, shall refuse accordingly to pay, he shall be suspended from the exercise of his Office, untill he yeeld to the performance thereof.

None

XCIII.

*None to be cited into the Arches, or Audience, but dwellers  
within the Arch-bishops Diocesse or Peculiars.*

**N**O Deane of the Arches nor Officiall of the Arch-  
bishops Consistory, nor any Iudge of the Audi-  
ence, shall henceforward in his owne name, or in the  
name of the Arch-bishop eyther *Ex officio*, or at the in-  
stance of any party, originally Cite, Summon or any  
way compell, or procure to be Cited, Summoned, or  
compelled, any person which dwelleth not within the  
particular Diocesse or peculiar of the said Arch-bishop  
to appeare before him or any of them for any cause or  
matter whatsoever, belonging to Ecclesiasticall cogni-  
zance, without the Licence of the Diocessan first had,  
and obtained in that behalfe, other then in such parti-  
cular cases onely, as are expressly excepted and reserved  
in, and by a Statute *Ann. 23. Hen. 8. cap. 9.* And if  
any of the sayd Iudges shall offend herein, he shall for  
every such offence be suspended from the exercise of  
his office for the space of three whole moneths.

XCIV.

*The restraint of double Quarrels.*

**A**lbeit by former Constitutions of the Church  
of England, every Bishop hath had twomonths  
space to enquire, and informe himselfe of the suffici-  
ency, and quality of every Minister, after he hath  
beene presented unto him to be instituted into any  
Benefice: yet for the avoyding of some inconveni-  
ces,

ces, we doe now abridge, and reduce the sayd two moneths into eight, and twenty dayes onely. In respect of which abridgement, we ordaine, and appoynt, that no double Quarrell shall hereafter be granted, out of any of the Arch-bishops Courts at the suite of any Minister whosoever, except he shall first take his personall oath, that the sayd eight, and twenty dayes at the least are expired, after he first tendered his presentation to the Bishop, and that he refused to grant him Institution thereupon: or shall enter into bonds with sufficient sureties to prove the same to be true, under paine of suspension of the Granter thereof from the execution of his Office, for halfe a yeere *toties quoties* to be denounced by the sayd Arch-bishop, and Nullity of the double quarrell aforesayd, so duely procured to all intents, and purposes whatsoever. Alwaies provided that within the sayd eight, and twenty dayes, the Bishop shall not institute any other to the prejudice of the sayd party before presented, *sub pena nullitatis*.

XCVI.

*Inhibitions not to be granted without the subscription of an Advocate.*

THat the jurisdictions of Bishops may be preserved (as neere as may be) intire, and free from prejudice, and for that behoofe of the Subjects of this Land, better Provision be made, that henceforward they be not grieved with frivolous, and wrongfull suits, and molestations: It is ordayned, and provided, that no inhibition shall be granted out of any Court, belonging to the Arch-bishop of

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*Canterbury* at the instance of any party, unlesse it be subscribed by any Advocate practising in the sayd Court: which the sayd Advocate shall doe freely, not taking any Fee for the same, except the party prosecuting the suit, doe voluntarily bestow some gratuity upon him for his counsell, and advice in the sayd cause. The like course shall be used in granting forth any inhibition at the instance of any party by the Bishop or his Chancellor, against the Arch-deacon, or any other person exercising Ecclesiasticall jurisdiction; and if in the Court or Consistory of any Bishop there be no Advocate at all, then shall the subscription of a Proctor practising in the same Court, be held sufficient.

### XCVII.

*Inhibitions not to be granted, untill the Appeals be exhibited to the Iudge.*

**I**T is further ordered, and decreed, that henceforward no Inhibition be granted by occasion of any Interlocutory decreed, or in any cause of correction whatsoever, except under the forme aforesayd: and moreover, that before the going out of any such Inhibition, the Appeal it selfe, or a copy thereof (avouched by oath to be iust, and true) be exhibited to the Iudge, or his lawfull Surrogate, whereby he may be fully informed, both of the quality of the crime, and of the cause of the grievance, before the granting forth of the sayd Inhibition. And every Appellant or his lawfull Proctor shall, before the obtaining of any such inhibition, shew, and exhibite to the Iudge or his Surrogate in writing, a true

true copy of those Acts wherewith he complayneth himselfe to be aggrieved, and from which he appealeth, or shall take a corporall oath that he hath performed his diligence, and true endevout for the obtayning of the same, and could not obtaine it at the hands of the Register in the Countrey, or his Deputy, tendring him his fee. And if any Iudge or Register shall eyther procure or permit any Inhibition to be sealed, so as is sayd, contrary to the forme, and limitation above specified, let him be suspended from the execution of his office, for the space of 3. moneths: if any Proctor, or other person whatsoever by his appoyntment, shall offend in any of the premisses, eyther by making or sending out any Inhibitions contrary to the tenour of the sayd premisses, let him be removed from the exercise of his Office for the space of a whole yeere, without hope of release or restoring.

XCVIII.

*Inhibitions not to be granted to factious Appellants, unlessse they first subscribe.*

**F**Orasmuch as they who breake the Lawes, cannot in reason clayme any benefit or protection by the same: We decree, and appoynt, That after any Iudge Ecclesiasticall hath proceeded Iudicially against obstinate, and factious persons, and contemners of Ceremonies, for not observing the Rites, and Orders of the Church of England, or for contempt of publique Prayer, no Iudge *ad quem* shall admit or allow any his or their Appeals, unlessse he having first seene the originall Appeal, the party

## Canons Ecclesiasticall.

party appellant doe first personally promise, and avow, that he will faithfully keepe, and obserue all the Rites, and Ceremonies of the Church of England, as also the prescript forme of Common Prayer; and doe likewise subscribe to the three Articles formerly by us specified and declared.

### XCIX.

*None to marry within the degrees prohibited.*

**N**O person shall marry within the degrees prohibited by the Lawes of God, and expresse in a Table set forth by authority in the yeere of our Lord God, 1563. and all marriages so made, and contracted, shall be adiudged incestuous, and unlawfull, and consequently shall be dissolved as voyd from the beginning, and the parties so married shall by course of Law be separated. And the aforesayd Table shall be in every Church publicly set up, and fixed at the charge of the Parish.

### C.

*None to marry under xxi. yeeres, without their Parents consent.*

**N**O children under the age of one, and twenty yeeres compleate, shall contract themselves, or marry without the consent of their Parents, or of their Guardians, and Governours, if their Parents be deceased.

### CI.

*By whom Licences to marry without Banes shall be granted, and to what sort of persons.*

**N**O Faculty or Licence shall be henceforth granted for solemnization of Matrimony betwixt

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## Constitutions, and

any parties, without thrice open publication of the Banes according to the booke of Common Prayer, by any person exercising any Ecclesiasticall Iurisdiction, or clayming any privilegedges in the right of their Churches: but the same shalbe granted onely by such as have Episcopall authority, or the Commissary for Faculties, Vicars generall of the Arch-bishops, and Bishops *sede plena*, or *sede vacante*, the Guardian of the spiritualties, or Ordinaries exercising of right Episcopall Iurisdiction in their severall Iurdictions respectively, and unto such persons onely as be of good state, and quality, and that upon good caution, and security taken.

### CII.

*Security to be taken at the granting of such Licences, and under what condition.*

**T**He security mentioned shall containe these conditions: First, that at the time of the granting every such Licence, there is not any impediment of precontract, consanguinity, affinity, or other lawfull cause to hinder the sayd marriage. Secondly, that there is not any controversie, or suit depending in any Court before any Ecclesiasticall Iudge, touching any contract, or marriage of cyther of the sayd parties with any other. Thirdly, that they have obtayned thereunto the expresse consent of their Parents (if they be living) or otherwise of their Guardians or Governours. Lastly, that they shall celebrate the sayd Marrimony publicly in the Parish Church or Chappell where one of them dwelleth, and in no other place, and that betweene the houres of eight, and twelve in the forenoone.

*Oathes*

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## CIII.

*Oathes to be taken for the conditions.*

**F**OR the avoyding of all fraud, and collusion in the obtayning of such Licences, and Dispensations: We further constitute, and appoynt, That before any Licence for the celebration of Matrimony, without publication of Banes be had or granted, it shall appeare to the Iudge by the oathes of two sufficient witnesses, one of them to be knowne eyther to the Iudge himselfe, or to some other person of good reputation then present, and knowne likewise to the sayd Iudge, that the expresse consent of the Parents, or Parent, if one be dead, or Guardians, or Guardian of the parties, is thereunto had, and obtayned. And furthermore that one of the parties personally sweare, that he believeth there is no let or impediment of precontract, kindred, or alliance, or of any other lawfull cause whatsoever, nor any suit commenced in any Ecclesiasticall Court, to barre or hinder the proceedings of the sayd Matrimony, according to the tenour of the aforesayd Licence.

## CIIII.

*An exception for those that are in widowhood.*

**I**F both the parties which are to marry being in Widowhood, doe seeke a Faculty for the forbearing of Banes, then the clauses before mentioned, requiring the Parents consents, may be omitted: but the Parishes where they dwell both shall be expressed in the Licence, as also the Parish named where the Marriage shall be celebrated. And if any Commissary for Faculties, Vicars generall, or other the sayd

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Ordinaries shall offend in the premisses, or any part thereof, he shall for every time so offending, be suspended from the execution of his Office for the space of fixe moneths: and every such Licence or dispensation shall be held voyd, to all effects, and purposes, as if there had never beene any such granted: and the parties marrying by vertue thereof, shall be subiect to the punishments which are appoynted for Clandestine Marriages.

### C.V.

*No Sentence for Divorce to be given upon the sole confession of the parties.*

**F**Orasmuch as Matrimoniall causes have beene alwaies reckoned, and reputed amongst the weightiest, and therefore require the greater caution when they come to be handled, & debated in Iudgment, specially in causes wherein Matrimony having beene in the Church duely solemnized, is required upon any suggestion or pretext whatsoever to be dissolued or annulled: We doe straightly charge, and enioyne, that in all proceedings to Divorce, and Nullities of Matrimony, good circumspection, and advice be used, and that the truth may (as farre as is possible) be sifted out by the deposition of witnesses, and other lawfull proofes, and evictions, and that the credit be not given to the sole confession of the parties themselves, howsoever taken upon oath eyther within or without the Court.

*No Sentences of Divorce to be given but in open Court.*

**N**O Sentence shall be given eyther for separation *à thoro & mensa*, or for annulling of pretended Matrimony, but in open Court, and in the seate of Iustice, and that with the knowledge, and consent eyther of the Arch-bishop within his Province, or of the Bishop within his Diocesse, or of the Deane of the Arches, the Iudge of the Audience of *Canterbury*, or of Vicars generall, or other principall Officials, or *sede vacante*, of the Guardians of the Spiritualties, or other Ordinaries to whom of right it appertaineth in their severall Iurisdctions, and Courts, and concerning them onely that are then dwelling under their Iurisdiction.

*In all Sentences for Divorce, bonds to be taken for not marrying, during each others life.*

**I**N all Sentences pronounced onely for Divorce, and Separation, *à thoro & mensa*, there shall be a caution, and restraint inferred in the Act of the sayd Sentence: That the parties so separated, shall live chastly, and continently: neyther shall they, during each others life, contract Matrimony with any other person. And for the better observing of this last clause, the sayd Sentence of Divorce shall not be pronounced, untill the party or parties requiring the same, have given good, and sufficient caution, and security into the Court, that they will not any way breake or transgresse the sayd restraint or prohibition.

*The penalty for Iudges offending in the premises.*

**A**Nd if any Iudge giving Sentence of Divorce or Separation, shall not fully keepe, and obserue the premisses, he shall be by the Arch-bishop of the Province, or by the Bishop of the Diocesse, suspended from the exercise of his Office for the space of a whole yeere, and the sentence of Separation so given contrary to the forme aforesayd, shall be held voyd to all intents, and purposes of the Law, as if it had not at all beene given or pronounced.

**Ecclesiasticall Courts belonging**  
to the Iurisdiction of Bishops, and Arch-deacons,  
*and the proceedings in them.*

CIX.

*Notorious crimes, and scandals to be certified into Ecclesiasticall Courts by presentment.*

**I**F any offend their brethren, cyther by Adultery, Whoredome, Incest, or Drunkennesse, or by Swearing, Ribaldry, Vsury, or any other uncleannesse, and wickednesse of life, the Church-wardens or Quest-men, and Side-men in their next Presentments to their Ordinaries, shall saythfully present all, and every of the sayd offenders, to the intent that they, and every of them may be punished by the severity of the Lawes, according to their deserts, and such notorious offenders shall not be admitted to the holy Communion, till they be reformed.

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# Canons Ecclesiasticall.

CX.XO

*Schismatics to be presented.*

**I**F the Church-wardens or Quest-men or Assistants doe or shall know any man within their Parish or elsewhere, that is a hinderer of the Word of God to be read or sincerely preached, or of the execution of these our Constitutions; or a fautor of any usurped or forreigne power by the Lawes of this Realme justly rejected, and taken away, or a defender of Popish, and erroneous Doctrine: they shall detect, and present the same to the Bishop of the Diocesse or Ordinary of the place, to be censured, and punished according to such Ecclesiasticall Lawes as are prescribed in that behalfe.

CXI.

*Disturbers of Divine Service to be presented.*

**I**N all Visitation of Bishops, and Arch-deacons, the Church-wardens or Quest-men, and Side men shall truely, and personally present the names of all those which behave themselves rudely or disorderly in the Church, or which by untimely ringing of Bells, by walking, talking, or other noyse shall hinder the Minister or Preacher.

CXII.

*Not communicants at Easter to be presented.*

**T**He Minister, Church wardens, Quest-men, and Assistants of every Parish Church, and Chappell, shall yeerely within forty dayes after Easter, exhibit to the Bishop or his Chancellor, the names, and surnames of all the Parishioners, aswell men as women, which being at the age of sixteene yeeres, received not the Communion at Easter before,

*Ministers*

**B**Ecause it often cometh to passe that the Church-wardens, Side-men, Quest-men, and such other persons of the Layty as are to take care for the suppressing of sinne, and wickednesse in their severall Parishes, as much as in them lyeth, by admonition, reprehension, and denunciation to their Ordinaries, doe forbear to discharge their duties therein, eyther through feare of their Superiours, or through negligence, more then were fit, the licentiousnesse of these times considered: We ordaine, that hereafter every Parson and Vicar, or in the lawfull absence of any Parson or Vicar, then their Curats, and Substitutes may joine in every presentment with the sayd Church-wardens, Side-men, and the rest above mentioned at the times hereafter limited, if they the sayd Church-wardens, and the rest will present such enormities as are apparant in the Parish: or if they will not, then every such Parson, and Vicar, or in their absence, as is aforesayd, their Curats may themselves present to their Ordinaries at such times, and when else they thinke it meete, all such crimes as they have in charge, otherwise, as by them (being the person that should have the chiefe care for the suppressing of sinne, and impiety in their Parishes) shall be thought to require due reformation. Provided alwaies, that if any man confesse his secret, and hidden sinnes to the Minister for the unburthening of his conscience, and to receive spirituall consolation, and ease of mind from him: We doe not any way bind the sayd Minister by this  
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our Constitution, but doe straightly charge, and admonish him, that he doe not at any time reveale, and make knowne to any person whatsoever, any crime or offence so committed to his trust, and secrecy (except they be such crimes as by the Lawes of this Realme, his owne life may be called into question for concealing the same) under paine of irregularity.

### CXIII.

*Ministers shall present Recusants.*

**E**Very Parson, Vicar, or Curat shall carefully informe themselves every yeere hereafter, how many Popish Recusants, men, women, and children above the age of thirteene yeeres, and how many being Popishly given (who though they come to the Church, yet doe refuse to receive the Communion) are inhabitants, or make their abode, eyther as Sojourners or common Ghests in any of their severall Parishes, and shall set their true names in writing (if they can learne them) or otherwise, such names as for the time they carry, distinguishing the absolute Recusants from halfe Recusants: and the same, so farre as they know or believe, so distinguished, and set downe under their hand, shall truly present to their Ordinaries before the feast of the Nativity next ensuing, under paine of suspension to be inflicted upon them by their sayd Ordinaries: and so every yeere hereafter upon the like paine, before the feast of Saint *John Baptist*. Also we ordaine, that all such Ordinaries, Chancellors, Commissaries, Arch-deacons, Officials, and all other Ecclesiasticall Officers, to whom the sayd presentments shall be exhibited, shall likewise within one moneth after

the receipt of the same, under payne of suspension by the Bishop from the execution of their Office for the space of halfe a yeere ( as often as they shall offend therein ) deliver them; or cause to be delivered to the Bishop respectively : who shall also exhibit them to the Arch bishop within sixe weekes, and the Arch-bishop to his Majesty within other sixe weekes, after he hath received the sayd presentment.

CXV.

*Ministers, and Church wardens not to be sued for presenting.*

**VV** Hereas for the reformation of criminous persons, and disorders in every Parish, the Church wardens, Quest-men, Side men, and such other Church Officers are sworne, and the Minister charged to present as well the crimes, and disorders committed by the sayd criminous persons, as also the common fame which is spread abroad of them, whereby they are often maligned, and sometimes troubled by the sayd Delinquents or their friends : We doe admonish, and exhort all Iudges both Ecclesiasticall, and Temporall, as they regard, and reverence the fearefull Iudgement seat of the highest Iudge, that they admit not in any of their Courts, any complaint, plea, suit, or suits, against any such Church wardens, Quest-men, Side-men, or other Church Officers for making any such presentments; nor against any Minister for any presentments that he shall make : all the sayd presentments tending to the restraint of shamelesse impiety, and considering that the rules both of charity, and government doe presume that they did nothing therein of malice, but for the discharge of their consciences.

*Church*

## Canons Ecclesiasticall.

CXVI.

*Church-wardens not bound to present oftner then twice a yeere.*

**N**O Church-wardens, Quest-men, or Side-men of any Parish shall be enforced to exhibit their presentments to any having any Ecclesiasticall Iurisdiction above once in every yeare; where it hath beene no oftner used, nor above twice in any Diocesse whatsoever, except it be at the Bishops Visitation. For the which presentments of every Parish Church or Chappell, the Register of any Court where they are to be exhibited, shall not receive in one yeere above foure pence, under paine for every offence therein, of suspension from the execution of his office for the space of one month *toties quoties*. Provided alwaies that as good occasion shall require, it shall be lawfull for every Minister, Church-wardens, and Side-men, to present offenders as oft as they shall thinke meete. And likewise for any godly disposed person, or for any Ecclesiasticall Iudge upon knowledge or notice given unto him or them, of any enormous crime within his Iurisdiction, to move the Minister, Church-wardens, or Side-men, as they tender the glory of God, and reformation of sinne, to present the same: and if they shall finde sufficient cause to enduce them thereto, that it may be in due time punished, and reformed. Provided that for these voluntary presentments, there be no Fee required or taken of them, under the paine aforesayd.

CXVII.

*Church-wardens not to be troubled for not presenting oftner then twice a yeere.*

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**N**O Church-wardens, Quest-men, or Side-men shall be called or cited, but onely at the sayd time or times before limited, to appeare before any Ecclesiasticall Iudge whatsoever, for refusing at other times to present any faults committed in their Parishes, and punishable by Ecclesiasticall Lawes. Neyther shall they or any of them, after their presentments exhibited at any of those times, be any further troubled for the same, except upon manifest, and evident prooffe it may appeare, that they did then willingly, and wittingly omit to present some such publique crime or crimes as they knew to be committed, or could not be ignorant that there was then a publique fame of them, or unlesse there be very just cause to call them for the explanation of their former presentments. Which case of wilfull omission, their Ordinaries shall proceede against them in such sort, as in causes of wilfull periury in a Court Ecclesiasticall it is already by Law provided. CXVIII.

*The old Church-wardens to make their presentments before the new be sworne.*

**T**He Office of all Church-wardens, and Side-men shall be reputed ever hereafter to continue, untill the new Church-wardens that shall succeed them, be sworne, which shall be the first weeke after Easter, or some weeke following, according to the direction of the Ordinary. Which time so appoynted, shall alwaies be one of the two times in every yeere, when the Minister, and Church wardens, and Side-men of every Parish shall exhibit to their severall Ordinaries, the presentments of such enormities as have happened in their Parishes, since their last presentments, And this duty they

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they shall performe before the newly chosen Church-wardens, and Side-men be sworne, and shall not be suffered to passe over the sayd presentments to those that are newly come into Office, and are by intendment ignorant of such crimes, under paine of those censures which are appoynted for the reformation of such delinquents, and dispensers with their owne consciences.

### CXIX.

*Convenient time to be assigned for framing presentments.*

**F**OR the avoyding of such inconveniences as heretofore have happened by the hasty making of Bills of presentments, upon the dayes of the Visitation, and Synods: it is ordered, That alwaies hereafter every Chancellor, Arch-Deacon, Commissary, and Officiall, and every other person having Ecclesiasticall Iurisdiction, at the ordinary time when the Church-wardens are sworne: and the Arch-bishop, and Bishops, when he or they doe summon their Visitation, shall deliver, or cause to be delivered to the Church-wardens, Quest-men, and Side-men of every Parish, or to some of them, such bookes of Articles as they or any of them shall require for the yeere following, the sayd Church-wardens, Quest-men, and Side-men to ground their presentments upon at such times as they are to exhibit them. In which Booke, shall be contained the forme of an oath which must be taken immediately before every such presentment: to the intent that having beforehand time sufficient, not onely to peruse, and consider what their sayd oath shall be, but the Articles also whereupon they are to ground their Presentments, they may frame them at home both advisedly, and truly, to the discharge of their owne conscience, after they are

## Constitutions, and

sworne, as becommeth honest, and godly men.

### CXX.

*None to be cited into Ecclesiasticall Courts by Proceffe of Quorum nomina.*

**N**O Bishop, Chancellor, Arch-deacon, Officiall or Other Ecclesiasticall Iudge shall suffer any generall Processses of *Quorum nomina*, to be sent out of his Court : except the names of all such as thereby are to be cited, shall be first expressly entred by the hand of the Register, or his Deputy, under the sayd Processses, and the sayd Processses, and names be first subscribed by the Iudge, or his Deputy, and his Seale thereto affixed.

### CXXI.

*None to be cited into severall Courts for one crime.*

**I**N places where the Bishop, and Arch-deacon doe by prescription or composition visit at severall times in one, and the same yeere, lest for one, and the selfe-same fault any of his Majesties Subiects should be challenged, and mollested in divers Ecclesiasticall Courts: We order, and appoynt, That every Arch-deacon, or his Officiall, within one moneth after the Visitation ended that yeere, and the presentments received, shall certifie under his hand, and Seale, to the Bishop or his Chancellor, the names, and crimes of all such as are detected, and presented in his sayd Visitation, to the end the Chancellor shall henceforth forbear to convent any person for any crime or cause so detected or presented to the Arch-deacon. And the Chancellor within the like time after the Bishops Visitation ended, and Presentments received, shall under

under his Hand, and Seale signifie to the Arch-deacon or his Officiall, the names, and crimes of all such persons which shall be detected or presented unto him in that Visitation, to the same intent as is aforesaid: And if these Officers shall not certifie each other as is here prescribed, or after such certificate shall intermeddle with the crimes or persons detected, and presented in each others Visitation: then every of them so offending, shall be suspended from all exercise of his Iurisdiction, by the Bishop of his Diocesse, untill he shall repay the costs, and expences which the parties grieved have beene at by that vexation.

CXXII.

*No sentence of Deprivation or Deposition to be pronounced against a Minister, but by the Bishop.*

**V**Hen any Minister is complayned of, in any Ecclesiasticall Court belonging to any Bishop of this Province for any crime, the Chancelour, Commissary, Officiall or any other having Ecclesiasticall Iurisdiction to whom it shall appertaine, shall expedit the cause by Processes, and other proceedings against him: and upon contumacy for not appearing, shall first suspend him, and afterward his contumacy continuing, Excommunicate him. But if he appeare, and submit himselfe to the course of Law, then the matter being ready for sentence, and the merits of his offence, exacting by Law eyther deprivation from his living, or deposition from the Ministry, no such sentence shall be pronounced by any person whatsoever, but onely by the Bishop, with the assistance of his Chancellor, the Deane, ( if they  
may

may conveniently be had) and some of the Prebendaries, if the Court be kept nere the Cathedral Church, or of the Arch-deacon, if he may be had conveniently, and two other at the least grave Ministers, and Preachers to be called by the Bishop, when the Court is kept in other places.

CXXIII.

*No Act to be sped but in open Court.*

**N**O Chancellor, Commissary, Arch-deacon, Official, or any other person using Ecclesiasticall Iurisdiction whosoever, shall speed any judiciall Act, either of contentions or voluntary Iurisdiction, except he have the Ordinary Register of that Court, or his lawfull deputy; or if he or they will not, or cannot be present, then such persons as by law are allowed in that behalfe, to write or speed the same, under paine of suspension *ipso facto*.

CXXIII.

*No Court to have more then one Seale.*

**N**O Chancellor, Commissary, Arch-deacon, Official, or any other exercising Ecclesiasticall Iurisdiction, shall without the Bishops consent have any more Seales then one, for the sealing of all matters incident to his office. Which Seale shall alwayes be kept eyther by himselfe, or by his lawfull Substitute exercising Iurisdiction for him, and remaining within the Iurisdiction of the sayd Iudge, or in the City or principall Towne of the Countrey. This shall containe the title of that Iurisdiction, which every of the sayd Iudges or their Deputies doe execute.

*Convenient*

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## CXXV.

*Convenient places to be chosen for the keeping of Courts.*

**A**Ll Chancellours, Commissaries, Arch-deacons, Officials, and all other exercising Ecclesiasticall Iurisdiction, shall appoynt such meete places for the keeping of their Courts by the assignement or approbation of the Bishop of the Diocesse, as shall be convenient for entertainment of those that are to make their appearance there, and most indifferent for their travell. And likewise they shall keepe, and end their Courts in such convenient time, as every man may returne homewards in as due season as may be.

## CXXVI.

*Peculiar, and inferiour Courts to exhibit the originall copies of Wils into the Bishops Registry.*

**W**Hereas Deanes, Arch-deacons, Prebendaries, Parsons, Vicars, and other exercising Ecclesiasticall Iurisdiction, clayme liberty to prove the last Wils, and Testaments of persons deceased within their severall Iurdictions, having no knownte nor certaine Registers, nor publique place to keepe their Records in; by reason whereof many Willes, Rights, and Legacies upon the death or change of such persons, and their private Notaries, miscarry, and cannot be found, to the great prejudice of his Majesties Subjects. We therefore order, and enioyne, that all such Possessors, and exercisers of peculiar Iurisdiction, shall once in every yeere exhibit into the publique Registry of the Bishop of the Diocesse, or of the Deane, and Chapter under whose Iurisdiction the sayd Peculiar's are, every ori-

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ginall Testament of every person in that time deceased, and by them proved in their severall peculiar Iurisdctions, or a true Copy of every such Testament examined, subscribed, and sealed by the peculiar Iudge, and his Norary. Otherwise if any of them sayle so to doe, the Bishop of the Diocesse or Deate, and Chapter unto whom the sayd Iurisdctions doe respectively belong, shall suspend the sayd parties, and every of them from the exercise of all such peculiar Iurisdiction, untill they have performed this our Constitution.

### Iudges Ecclesiasticall, and their Surrogates.

#### CXXVII.

*The quality, and oath of Iudges.*

**N**O man shall hereafter be admitted a Chancellor, Commissary, or Official, to exercise any Ecclesiasticall Iurisdiction, except he be of the full age of sixe, and twenty yeeres at the least, and one that is learned in the Civill, and Ecclesiasticall Lawes, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the course thereof, as likewise well affected, and zealously bent to Religion, touching whose life, and manners no evill example is had, and except before he enter into, or execute any such office, he shall take the oath of the Kings Supremacy in the presence of the Bishop, or in the open Court, and shall subscribe to the Articles of Religion agreed upon in the Convocation in the yeere one thousand, five hundredeth

## Canons Ecclesiasticall.

hundredth sixty, and two, and shall also sweare that he will to the uttermost of his understanding, deale uprightly, and justly in his office, without respect or favour or reward: the sayd oathes, and subscription to be recorded by a Register then present. And likewise all Chancellors, Commissaries, Officials, Registers, and all other that doe now possesse or execute any places of Ecclesiasticall Iurisdiction, or Service, shall before Christmas next, in the presence of the Arch-bishop, or Bishop, or in open Court, under whom or where they exercise their Offices, take the same oathes, and subscribe, as before is sayd: or upon refusall so to doe, shall be suspended from the execution of their Offices; untill they shall take the sayd oathes, and subscribe as aforesayd.

### CXXVIII.

*The quality of Surrogates.*

**N**O Chancellor, Commissary, Arch-deacon, Officiall, or any other person using Ecclesiasticall Iurisdiction, shall at any time substitute in their absence any to keepe any Court for them, except he be eyther a grave Minister, and a graduate, or licensed publique Preacher, and a Beneficed man neere the place where the Court are kept, or a Bachelor of Law, or a Master of Arts at least, who hath some skill in the Civill, and Ecclesiasticall Law, and is a favourer of true Religion, and a man of modest, and honest conversation, under paine of suspension for every time that they offend therein, from the execution of their Offices for the space of three moneths *toties quoties*. And he likewise that is Deputed, being not qualified as before expressed, and yet shall pre-

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sume to be a Substitute to any Iudge, and shall keepe any Court as is aforesayd, shall undergoe the same censure in manner, and forme as is before expressed.

## Proctors.

### CXXIX.

*Proctors not to retaine causes without the lawfull assignement of the parties.*

**N**One shall procure in any causes whatsoever, unlesse he be thereunto constituted, and appoynted by the party himselfe, eyther before the Iudge, and by Act in Court, or unlesse in the beginning of the Suit, he be by a true, and sufficient Proxy thereunto warranted, and enabled: We call that Proxy sufficient, which is strengthened, and confirmed by some authentickall Seale, the parties approbation, or at least his ratification therewithall concurring. All which Proxies shall be forthwith by the sayd Proctors exhibited into the Court, and be safely kept, and preserved by the Register in the publique Registry of the sayd Court. And if any Register or Proctor shall offend herein he shall be seclused from the exercise of his Office for the space of two moneths, without hope of release or restoring.

### CXXX.

*Proctors not to retaine causes without the counsell of an Advocate.*

**F**Or lessning, and abridging the multitude of Suits, and contentions, as also for preventing the complaints of Suits in Courts Ecclesiasticall, who many times are overthrowne by the oversight, and negligence,

Or

## Canons Ecclesiasticall.

or by the ignorance, and insufficiency of Proctors, and likewise for the furtherance, and increase of learning, and the advancement of civill, and canon Law, following the laudable customes heretofore observed in the Courts pertayning to the Arch bishop of *Canterbury*: We will, and ordaine, that no Proctor exercising in any of them, shall entertaine any cause whatsoever, and keepe, and retaine the same for two Court dayes, without the counsell, and advice of an Advocate, under paine of a yeeres suspension from his practice; neyther shall the Iudge have power to release or mitigate the sayd penalty, without expresse Mandate, and Authority from the Arch-bishop aforesayd.

### CXXXI.

*Proctors not to conclude in any cause, without the knowledge of an Advocate.*

**N**O Iudge in any of the sayd Courts of the Arch-bishop, shall admit any Libell, or any other matter, without the advice of an Advocate admitted to practice in the same Court, or without his subscription; neyther shall any Proctor conclude any cause depending, without the knowledge of the Advocate retained, and feed in the cause: which if any Proctor shall doe, or procure to be done, or shall by any colour whatsoever defraud the Advocate of his duty or Fee, or shall be negligent in repairing to the Advocate, and requiring his advice, what course is to be taken in the cause, he shall be suspended from all practice for the space of sixe moneths, without hope of being thereunto restored, before the sayd terme be fully complete.

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## CXXXII.

*Proctors prohibited the oath In animam Domini sui.*

**F**Orasmuch as in the probate of Testaments, and suits for administration of the goods of persons dying intestate, the oaths usually taken by Proctors of Courts *In animam constituentis*, is found to be inconvenient: We doe therefore decree, and ordaine, That every Executor or Suitor for administration, shall personally repaire to the Iudge in that behalfe, or his Surrogate, and in his owne person (and not by Proctor) take the oath accustomed in these cases. But if by reason of sicknesse or age, or any other just let or impediment, he be not able to make his personall appearance before the Iudge, it shall be lawfull for the Iudge (there being sayth first made by a credible person, of the truth of his sayd hinderance or impediment) to grant a Commission to some grave Ecclesiasticall person abiding neere the party aforesayd, whereby he shall give power, and authority to the sayd Ecclesiasticall person in his stead to minister the accustomed oath above mentioned, to the Executor or Suitor for such administration, requiring his sayd Substitute, that by a faithfull, and trusty messenger he certifie the sayd Iudge truely, and faithfully what he hath done therein. Lastly, we ordaine, and appoynt, That no Iudge or Register, shall in any wise receive for the Writing, Drawing, or Sealing of any such Commission, above the summe of sixe shillings, and eight pence: whereof one moytie to be for the Iudge, and the other for the Register of the sayd Court,

*Proctors*

## Canons Ecclesiasticall.

### CXXXIII.

*Proctors not to be clamorous in Court.*

**F**Orasmuch as it is found by experience, that the lowd, and confused cries, and clamors of Proctors in the Courts of the Arch bishop, are not onely troublesome, and offensive to the Iudge, and Advocates, but also give occasion to the standers by, of contempt, and calumny toward the Court it selfe : that more respect may be had to the dignity of the Iudge, then heretofore, and that causes may more easily, and commodiously be handled, and dispatched; We charge, and enioyne, That all Proctors in the sayd Courts doe especially intend, that the Acts be saythfully entred, and set downe by the Register, according to the advice, and direction of the Advocate, that the sayd Proctors refraine loude speech, and brabbling, and behave themselves quietly, and modestly, and that when eyther the Iudges, or Advocates or any of them, shall happen to speake, they presently be silent upon paine of silencing for two whole Termes then immediately following every such offence of theirs, And if any of them shall the second time offend herein, and after due monition shall not reforme himselfe: let him be for ever removed from his practice.

## Registers.

### CXXXIII.

*Abuses to be reformed in Registers.*



**F** any Register, or Deputy, or Substitute whatsoever, shall receive any Certificate without the knowledge, and consent of the

## Constitutions, and

the Iudge of the Court, or willingly omit to cause any persons cited to appeare upon any Court, and to be called, or unduely put off, and deferre the examination of witnesses to be examined by a day set, and assigned by the Iudge, or doe not obey, and observe the judiciall, and lawfull motion of the said Iudge, or omit to write, or cause to be written such Citations, and decrees, as are to be put in execution, and set forth before the next Court-day, or shall not cause all Testaments exhibited into his Office, to be Registred within a convenient time, or shall set downe or enact as decreed by the Iudge any thing false, or conceited by him selfe, and not so ordered or decreed by the Iudge, or in the transmission of Processes to the Iudge *Ad quem*, shall adde or insert any falshood or untruth, or omit any thing therein, eyther by cunning, or by grosse negligence, or in cause of instance, or promoted of Office, shall receive any reward in favour of eyther party, or be of counsell directly or indirectly with eyther of the parties in Suit or in the execution of their Office, shall doe ought else maliciously, or fraudulently, whereby the sayd Ecclesiasticall Iudge or his proceedings may be slandered or defamed: We will, and ordaine that the sayd Register or his Deputy or Substitute, offending in all, or any of the premises, shall by the Bishop of the Diocese be suspended from the exercise of his Office, for the space of one, two or three moneths, or more, according to the quality of his offence, and that the sayd Bishop shall assigne some other publique Notary to execute, and discharge all things pertayning to his Office, during the time of his sayd suspension.

# Canons Ecclesiasticall.

CXXXV.

*A certaine rate of fees due to all Ecclesiasticall Officers.*

**N**O Bishop, Suffragan, Chancellor, Commissary, Arch-deacon, Officiall, nor any other exercising Ecclesiasticall Iurisdiction whatsoever, nor any Register of any Ecclesiasticall Courtes, nor any Minister belonging to any of the sayd Officers or Courts, shall hereafter, for any cause incident to their severall Offices, take or receive any other or greater Fees, then such as were certified to the most Reverend Father in God, Iohn de laze Arch-bishop of *Canterbury* in the yeere of our Lord God, 1597. and were by him ratified, and approved, under payne that every such Iudge, Officer or Minister offending herein, shall be suspended from the exercise of thir severall Offices, for the space of sixe moneths for every such Offence. Alwaies provided, that if any question shall arise concerning the certainerie of the sayd Fees, or any of them: Then those Fees shall be held for lawfull, which the Arch-bishop of *Canterbury* for the time being shall under his hand approve, except the Statutes of this Realme before made, doe in any particular case expresse some other Fees to be due. Provided furthermore, that no Fee or money shall be received eyther by the Arch-bishop, or any Bishop or Suffragan, eyther directly, or indirectly, for admitting of any into sacred Orders, nor that any other person or persons under the sayd Arch-bishop, Bishop, or Suffragan, shall for Parchment, Writing, Waxe, Sealing, or for any other respect thereunto appertayning, take above ten shillings, under such paines as are already by Law prescribed.

# Constitutions, and

## CXXXVI.

*A Table of the rates of Fees to be set up in Courts, and Registers.*

**V**E doe likewise constitute, and appoynt, that the Registers belonging to every such Ecclesiasticall Iudge, shall place two Tables, contayning the severall rates, and summes of all the sayd Fees: One in the usuall place or Consistory where the Court is kept, and the other in his Registry, and both of them in such sort, as every man whom it concerneth, may without difficulty come to the view, and perusall thereof, and take a Copy of them: The same Tables to be set up before the feast of the Nativity next ensuing. And if any Register shall faile to place the sayd Tables according to the Tenor hereof, he shall be suspended from the execution of his Office, untill he cause the same to be accordingly done: And the sayd Tables being once set up, if he shall at any time remove or suffer the same to be removed, hidden, or any way hindred from sight, contrary to the true meaning of this constitution, he shall for every such offence, be suspended from the exercise of his Office for the space of sixe moneths.

## CXXXVII.

*The whole Fees for shewing Letters of Orders, and other Licences, due but once in every Bishops time.*

**F**Orasmuch as a chiefe, and principall cause, and use of Visitation is, that the Bishop, Arch-deacon, or other assigned to visit, may get some good knowledge of the State, Sufficiency, and Ability of the Clergy, and other persons whom they are to visit: We thinke it convenient that every Parson, Vicar, Curate,

## Canons Ecclesiasticall.

Curate, Schoole-master, or other person Licensed whosoever, doe at the Bishops first Visitation, or at the next Visitation after his Admission, shew, and exhibit unto him his Letters of Orders, Institution, and Induction, and all other his Dispensations, Licences, or Faculties whatsoever, to be by the sayd Bishop eyther allowed, or (if there be just cause) disallowed, and rejected, and being by him approved, to be as the custome is, signed by the Register, and that the whole Fees accustomed to be payd onely once in the whole time of every Bishop, and afterwards, but halfe of the sayd accustomed Fees, in every other Visitation during the sayd Bishops continuance.

### Apparitors.

#### CXXXVIII.

*The number of Apparitors restrained.*



Orasmuch as we are desirous to redresse such abuses, and aggrievances as are sayd to grow by Sumners or Apparitors: We thinke it meete that the multitude of Apparitors be (as much as is possible) abridged, or restrained. Wherefore we decree, and ordaine, that no Bishop or Arch-deacon, or their Vicars or Officials, or other inferiour Ordinaries, shall depute, or have more Apparitors to serue their Iurisdicktions respectively, then eyther they or their Predecessours were accustomed to have thirty yeeres before the publishing of these our present Constitutions. All which Apparitors shall by themselves faithfully execute their Of-

## Constitutions, and

fices, neyther shall they by any colour or pretence whatsoever cause or suffer their Mandats to be executed by any messengers or Substitutes, unlesse it be upon some good cause to be first knowne, and approved by the Ordinary of the place. Moreover, they shall not take upon them the Office of Promoters or Informers for the Court, neyther shall they exact more or greater Fees then are in these our Constitutions formerly prescribed. And if eyther the number of the Apparitors deputed shall exceede the aforesayd limitation, or any of the sayd Apparitors shall offend in any of the premises, the persons deputing them, if they be Bishops, shall upon admonition of their superiour, discharge the persons exceeding the number so limited. If inferiour Ordinaries, they shall be suspended from the execution of their Office, untill they have dismissed the Apparitors by them so deputed, and the parties themselves so deputed, shall for ever be removed from the Office of Apparitors: And if being so removed, they desist not from the exercise of their sayd Offices, let them be punished by Ecclesiasticall censures as persons contumacious. Provided, that if upon experience the number of the sayd Apparitors, be too great in any Diocesse, in the judgment of the Archbishop of *Canterbury* for the time being, they shall by him be so abridged, as he shall thinke meete, and convenient.

## Authority

# Canons Ecclesiasticall.

## Authority of Synods.

### CXXXIX.

*A Nationall Synode the Church representative.*



Hosoever shall hereafter affirme, that the sacred Synode of this Nation in the Name of CHRIST, and by the Kings Authority assembled, is not the true Church of ENGLAND by representation; let him be excommunicated, and not restored, untill he repent, and publicly revoke that his wicked error.

### CXL.

*Synods conclude as well the absent as the present.*

**VV** Hosoever shall affirme, that no manner of person eyther of the Clergy or Laity, not being themselves particularly assembled in the sayd sacred Synode, are to be subject to the Decrees thereof in causes Ecclesiasticall (made, and ratified by the Kings Majesties supreme authority) as not having given their voyces unto them, let him be Excommunicated, and not restored, untill he repent, and publicly revoke that his wicked error,

### CXLI.

*Depravers of the Synode, censured.*

**VV** Hosoever shall hereafter affirme, That the sacred Synode assembled as aforesayd, was a

## Constitutions, and

company of such persons as did conspire together against godly, and religious professors of the Gospell; and that therefore both they, and their proceedings, in making of Canons, and Constitutions in causes Ecclesiasticall by the Kings authority, as aforesayd, ought to be despised, and contemned, the same being ratified, confirmed, and enjoyned, by the sayd Regall power, Supremacy, and Authority: let them be excommunicated, and not restored, untill they repent, and publicly revoke that wicked error.



**E** of our Princely inclination, and royall care for the maintenance of the present Estate, and Government of the Church of England, by the Lawes of this our Realme, now settled, and established, having diligently, with great contentment, and comfort, read, and considered of all these their sayd Canons, Orders, Ordinances, and Constitutions agreed upon, as is before expressed; and finding the same such as We are perswaded will be very profitable not onely to our Clergy, but to the whole Church of this our Kingdome, and to all the true members of it (if they be well observed) Have therefore for Vs, our Heires, and lawfull Successors,

## Canons Ecclesiasticall.

Successors, of our speciall Grace, certaine knowledge, and meere Motion, given, and by these presents doe give our royall assent, according to the forme of the sayd Statute or Act of Parliament aforesayd, to all, and every of the sayd Canons, Orders, Ordinances, and Constitutions, and to all, and every thing in them contained, as they are before written.

And furthermore We doe not onely by our said Prerogative Royall, and Supreme authority in causes Ecclesiasticall ratifie, confirme, & establishe by these our Letters Pattens, the sayd Canons, Orders, Ordinances, and Constitutions, and all, and every thing in them containd, as is aforesaid, but doe likewise propound, publish, & straightly enioyne, and command by our sayd Authority, and by these our Letters Patents, the same to be diligently observed, executed, and equally kept by all our loving Subiects of this our Kingdome, both within the Province of Canterbury, & Yorke, in all poynts wherein they doe, or may concerne every or any of them according to this Our will, & pleasure hereby signified, and expressed: & that likewise for the better observation of them, every Minister, by what name or title soever he be called, shall in the Parish Church

Church or Chappell where he hath charge, read all  
the sayd Canons, Orders, Ordinances, and Constitu-  
tions once every yeare, upon some Sundaies, or Ho-  
ly dayes, in the afternoone before Divine Service,  
dividing the same in such sort, as that the one halfe  
may be read one day, and the other another day,  
the booke of the sayd Canons to be provided at the  
charge of the Parish betwixt this, and the Feast  
of the Nativitie of our Lord God next ensuing:  
straighly charging, and commanding all Arch-  
bishops, Bishops, and all other that exercise any  
Ecclesiasticall Jurisdiction within this Realme, e-  
very man in his place to see, and procure (so much  
as in them lieth) all, and every of the same Canons,  
Orders, Ordinances, and Constitutions to be in all  
poynts duly observed, not sparing to execute the  
Penalties in them severally mentioned, upon any  
that shall wittingly or wilfully breake, or neglect  
to observe the same, as they tender the Honour of  
God, the Peace of the Church, Tranquillity of the  
Kingdome, and their duties, and service to Vs, their  
King, and Sovereigne.

In Witnesse &c.

